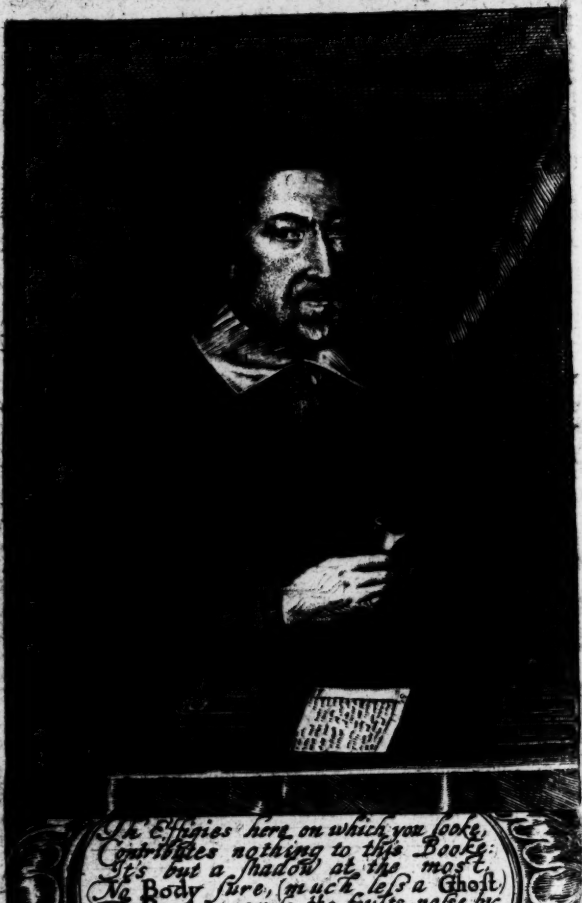
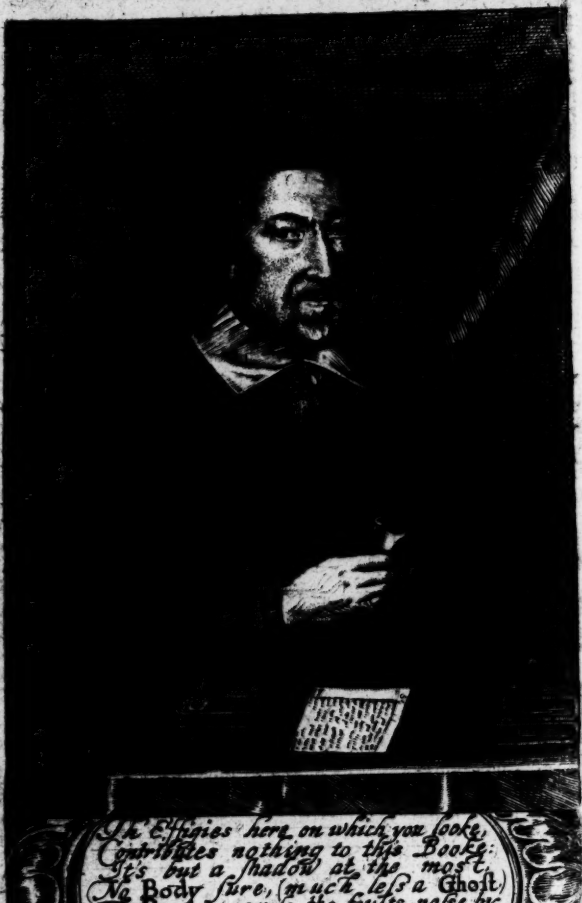


The Effigies here on which you looke,
Contributes nothing to this Booke;
It's but a shadow at the most,
No Body sure, much less a Ghost.
The Booke peruse, the faults passe by,
The rules observe most carefully:
Which if you doe, then you may find
Content in Marriage to your mind.



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Conjugall Counsell:

OR,

Seasonable Advise, both to Unmarried, and Married PERSONS.

Directing the first how to enter into the Marriage Estate: And the other how to demeane themselves in the Christian discharge of all such duties as that Estate of life binds them to, that God may have Glory, the Church Edification, and themselves and Families, present and future Comfort,

Tending much (by the blessing of God) to a through Reformation of all the Enormities of these evill Times.

By *T. H.* of *Sandwich* in *Kent.*

Two are better than one, Eccles. 4 9.

Marriage is honourable in all, and the bed undefiled, but whoremongers and Adulterers God will judge, Heb 13.4.

LONDON,
Printed for *John Stafford*, and are to be sold at his House at the *George* at *Fleet-Bridge*. 1653.

Imprimatur

JOHN DOVVNAM.

To his highly Esteemed, and very Choicely beloved Children, *Samuel*, *Mehetabel*, and *Anne Hilder*, the yearning Bowels, and Rowling Affections of your tender-hearted Father, wisheth the happinesse of all saving-grace in this life, and Eternall glory in the life to come, through Jesus Christ our Lord.

Right dearely beloved Children,

THe Great God of Heaven and Earth, who is wisdome it selfe, and all perfections, did not thinke fit to bestow you on me as the fruit of my Youth, and the Quintessence of my strength: But in my Old Age, and when I was a dry stick he made me Bud, Bloome Blossomes, and bring forth such pleasant Almonds as indeed you are. Your bodies are very deare to me, I desire your soules may be much more precious. The preservation of your Naturall lives is my duty to take care after, in a way of subordination to God: But the seeking of the good of your soules (as an Instrument under God) in this life in the state

of grace, and as the way leading to glory and blisse hereafter is that which I am bound to regard in a more singular and speciall manner. My deare hearts, I desire Naturall Affection may not so far carry me forth towards you: as spirituall and Ardent desires transport me with much enlargednesse of heart and spirit to seeke the reall good both of your Bodies and Soules to all Eternity through free grace in Jesus Christ. It is said, Israel loved *Joseph* more than all his Children, because he was the Son of his old Age, and he made him a Coat of many colours, *Gen.*37.3. Now, if because *Joseph* was the Son of his Fathers old Age was a good Argument to *Israel* to love him with such a large love; Then (for ought I know) I am not to be blamed if I manifest my love to you in an extraordinary manner, having the same reason for it as before expresst. True it is, I cannot cloath you with Garments of many colours, (I meane in a rich and costly manner) yet I desire to blesse the Lord that not one of you hitherto have known want; Ah my soule desires you may be like the Kings Daughter, *Psalm.*45.13. Even all glorious within, that your hearts may be beautified with saving grace, and cloathed with the Righteousnesse of Jesus Christ. My deare Children, I cannot but looke upon you as poore fatherlesse babes; for doubtlesse the time of my departing is at hand, (so far as can be thought in all probability:) for I have the sentence of death within me, I finding Nature spending and wasting apace,

peace, and divers symptomes of short life; Therefore as *Isaac* desired to bless *Esau* before his death: So I desire (yet not as having a spirit of Prediction, as *Isaac* had, *Gen.*27.4.) to blesse you before I dye, *viz.* to communicate some Counsell to you from the Word of God, that you in following the same may be both blessed here, and for ever. Now herein I shall proceed (by the Lords assistance) for the generall in a sententiall way, desiring you to make them the matter of your Meditations, that so they may be amplified and enlarged in your own thoughts. (My dearly beloved ones) let me in the first place say to you, and to every one of you as *David* said to his Son *Solomon*, 1 *Chron.*28.9. My Children know you the God of your Fathers, and serve him with perfect hearts, and with willing minds: This is your duty in generall. But to come to some particulars (yet in an abstractive way:) Take them as followeth, that is, labour to make God the object of your love, and the chiefe of all your desires, *Psal.*73.25. *Ibid.*31.23. *Marke* 12,30. Seeke to have the feare of God continually in your hearts, *Psalm.*86.11. *Psal.*34 9. but be carefull that it be filiall and Child-like, (not servile and slavish.) Remember your Creator in the daies of your youth, *Eccl.*12.1. Begin your spirituall Race betimes, *Psa.*63.1. *Prov.*8.17. And strive to hold out to the end, 1 *Cor.*9.24. *Mark.*13.13. Mind your own mortality, *Heb.*9.27. *Iob.*9.4. *Psal.*6 5. Put not off working in Gods Vineyard till the Eleventh

venth houre, *Mat.*20.6. Your Sun may ſet at Noone,(as ſpoken in another caſe,) *Amos* 8.9. Improve all your Talents to the glory of God, *Mat.*25.20. Mind the account you muſt paſs, for you are but ſtewards,*Luk.*16.2. Forget not the day of Judgement, *Eccl.*11.9.*Chap.*12.*ult.* *Mat.*12.38. Be very ſtrict in the obſervation of the Sabbath, *Exod.* 28. 10, 11. *Iſa.*56.2. *Chap.* 58. 13. Prize the meanes of grace, *Pſal.* 119, 70, 97. Frequent the Aſſembly of the *S*aints, *Hebrewes* 12. 25. But miſtake not the Sheepfold, *Cant.*1.28. Labour to live a life of faith againſt, and above ſenſe, *Gal.*2.10. *Hab.*2.4.*Chap.*3.17,18. Labour for an humble ſpirit, *Micah* 6.8. *James* 4.6. Practice all knowne truths, *Joh.* 13. 17. Hold forth the power of godlineſſe in your lives, 1 *Cor.*4.20. 2 *Tim.*3.5. Keep your hearts alwaies waking, *Cant.*5.2. for the Times are evill, *Eph.*5.16. Labour for ſound principles, *Tit.*1.13. And ſtability in them, 1 *Tim.*4.1. *James* 5.8. 2 *Pet.*1.12. Study to be quiet, and to do your own buſineſſe, 1 *Theſ.*4.12. Keepe within the limits of your Callings, 1 *Cor.*7.24. Labour to be approved to God, 2 *Cor.* 10.*ult.* Paſſe not for the judgement of men,1 *Cor.*4.3. Yet beware of giving juſt offence to any,*Mat.* 18.7. 1 *Cor.*10.32. Shun all occaſions of ſinning, *Prov.*5.8. *Gal.*5.13. Abſtaine from all appearance of evill, 1 *Theſ.*5.22. Do not think you can be too ſtrickt in a holy life, *Eph.* 5.15. But alwaies walke by a juſt Rule, *Gal.* 6.16. Be upright in heart:hate hypocriſie, *Pſ.*26.1,2.

John

*Ioh.*1.47. Follow not a multitude to do evill, *Exod.*23.2. Be not partakers of other mens sins; keep your selves pure, 1 *Tim.*5.22. Beware of diversity of opinions, and divers Doctrines, *Heb.*13.9. 1 *Tim.*4.1,2. *Rom.*16. *Cha.* 17.18. 2 *Tim.*4.3,4 For these various waies are but meere figments and fruits of Addle braines, though varnished with some splendent gilt of holiness, and denominated New Lights, and Divine Revelations. I say beware of these, for they are but the Devill peeping with a white Vizard to cover his all-filthy and deformed face; stand upon your watch-Tower, look out sharply lest you be led away by the error of the Wicked, 2 *Pet.*2.17. My deare Children, labour to arme your selves against the croking Frogs of these last and worst times; you are borne in an houre of Temptation, you had great need to labour to trie the spirits, 1 *Ioh.*4.1. which that you may do, you must follow the Counsell of Christ that is, you must daily search the Scriptures, *Iohn* 5.39. Imitate also the example of the *Bereans*, who would not believe *Paul* and *Sylas*, untill by searching the Scriptures they found the truth of what they delivered, *Acts* 17 11. And the Holy Ghost commends and honours them for the same; and this duty God did command his people of Old, *Isa.*8.20. Leane not on your own understanding, *Pro.*3 5. Be not high minded, but feare, *Rom.*11.20. *Let him* (saith the Apostle) *that thinketh he standeth take heed lest he fall*, 1 *Cor.*10.12. For there is a way that seemeth

right, but the end thereof are the waies of death, *Prov.* 16.25. Beware of other mens sins and punishments, *Iudg.* 4.7. Still walke with God as *Enoch* did, *Gen.* 5.24. Graspe fast hold on Christ as the Church did, and leane upon him, *Cant.* 8.5. You are safe if Christ put forth his hand to you in your times of danger, as he did to *Peter*, *Mat.* 14.31. Endeavour to keepe a good conscience in your whole life, *Acts* 23. 1. which will be to you a continuall feast, *Pro.* 15.15 (so the Geneva Translation renders it) Therefore hearken unto the Checks and Admonitions of it. *Sympathize* with the Church and every particular Member therein in the times of Affliction, *Neh.* 1.1, 2, 3, 4. *Amos* 6. 6. *Rom.* 12.15. *Spend* much time in the perusall of Orthodoxe Writers, both Ancient and Moderne; for next unto the *Scriptures* (in both the Old and New Testament) you shall find the most glorious beames and raies of light and truth shining from them, to enlighten you in the way of truth, and to heat and quicken your Affections to walke in the way that is called Holy. I even beseech you to labour to gaine, and to maintaine in your deare hearts an invaluable and incomparable esteeme of these Authors here mentioned, and such as they, (who are indeed all Reverend and sound Divines, *viz.* Mr *Perkins*, Bishop *Hall*, Bishop *Usher*, (and in particular his body of Divinity,) Dr *Preston*, Dr *Sibbs*, Mr *Nicholas Byfield*, Mr *Robert Boulton*, Mr *Ieremy*, and Mr *Daniel Dike*, Mr *Symonds* on the case and cure of a deserted

deserred soule, Mr *Smith* on the Great Assize, and *Ursinus* on the Sum of Christian Religion, *&c.*

But on the contrary, take notice it is your duty, both to God and your own soules, to labour to abhor, with a kind of infinite detestation, all hereticall and schismaticall, (yea) all fanaticall and whimsicall Pamphlets, Treatises, and their Authors, how specious soever Frontispieces and deluding Titles be. for all such are but the Devils Factors, Agents, and Engins to seduce and poyson the judgements of poore ignorant soules, that they may run with a full careere to the pit of hell, to the high dishonour of God, and their own inevitable destruction both of body and soule, unlesse infinite mercy prevent; these Vermine are like the Locusts, *Rev.*9.7,8. if not the same, who have Crowns like Gold, (not Gold though they glister) faces like men, and haire like women, but teeth like Lions. These are Clouds without water, *&c.* and wandring stars, *&c. Jude* 12,13. These are they whose words fret like a Canker, 2 *Tim.*2. 16,17. These trouble-Coasts you may know them by their fruit, they still oppugne the faithfull Ministers of Jesus Christ, and spit out of their black mouths many opprobrious, false, and diabolicall calumniations against them, (but their tongues and pens can be no slanders to them, nor cast them out of the hearts of the reall godly party,) that thereby they may heave them out of the Ministry, and make roome for their uncall'd and ungifted fraternity to possess

their places if they can bring their curſed deſignes to paſſe; and by this helliſh meanes hinder the propagation of the Goſpell, and Goſpell Ordinances, and ſo foyſt in their owne hell-bred inventions. Theſe (my deare Children) are ſuch nonſenſicall Ignoramus's, and ſo full of blockiſh ſtupidity, that they are many degrees worſe than thoſe *Babel*-builders, *Gen.* 11. from *ver.* 1. to the end of *ver.* 8. For they did deſiſt from their worke of confuſion when God had confounded their Language: But theſe Impoſtors, though the Lord have divided their tongues (and ſo hath anſwered the Prophet *Davids* Imprecation, *Pſa.* 55. 9.) that they ſpeak not the ſame things: yea, and their hearts too, that they walke in contradictory waies one from the other, (and all from the Rule of truth:) yet moſt pertinaciouſly with browes of braſſe they proceed to bring paultry traſh, and filthy Rubbiſh to patch up their tottering ſtructure (founded on the ſand) to be a habitation for dolefull Creatures, *&c. Iſa.* 13. 21. And for ſuch as the Holy Ghoſt mentions in *Rev.* 18. 2. But downe muſt their Chaos go, *Mat.* 7. 26, 27. And all their vile plants muſt be pluck'd up, *Mat.* 15. 13. But to conclude this particular, theſe Sons of *Belial* are falſe Meteors, and can metamorphoſe a reall Saint into a Devill, and a Devill incarnate into a Saint. Theſe perſons are good Arithmeticians, for they are well vers'd in the rules of Addition and Subſtraction, (nay, and in the black art of Detraction too;) and whether they are acute both in the Theory

Theory and Practique part of Diviſion or not, let all moralized men, much more reall Chriſtians judge. Theſe perſons can, and do put darkneſſe for light, and light for darkneſſe, *&c.* In one word, their aime is to extinguiſh the power of godlineſſe, and to procure liberty for all licentiouſneſſe, which God prevent. But to proceed onward. *Set* not your Affections on things beneath, but on things above, *Col.*3. 2. For the love of the world, and worldly things is an enemy both to God and your own ſoules, *Iames* 4.4. 1 *Tim.*6.9,10. But caſt your ſelves (in the uſe of lawfull meanes) upon God for all outward things, for he careth for you, 1 *Pet.*5.7. And be content to be at his allowance, and with your preſent condition, *Phil.* 4. 12. 1 *Tim.*6.8. *Heb.*13.5. In all your Afflictions exerciſe much patience, *Pro.*24.10. *Iames* 5.10. *Heb.*12.1,2. Yet be much in Prayer for deliverance, *Pſal.*50.15. Alſo mind for this purpoſe the Title immediately before *Pſa.*102. (As touching your duties to your Parents I omit the hinting at them here. but refer you to that part of the enſuing Treatiſe, where there is ſomething ſpoken more at large of them.) Deale uprightly and juſtly with all men, as in the preſence of God, 1 *Theſ.*4.6. And as you would have others deale with you ſo deale with all men, *Mat.*7.12. You muſt prefer the good and ſafety of Church and *State* before your owne, this may be deduced from the Meſſage *Mordecai* ſent to Queen *Heſter* when ſhe was fearfull to put forth her ſelfe for the ſafety

of the Jewes in their extreame exigency, *Heſt.*4. the latter part of *v r.* 14. *Rom.*12.11. Not ſloathfull to do ſervice (for ſo the Geneva hath it.) Now my deare Children, I beſeech you in the Name of God (and I hope your heavenly Father) to labour to maintaine the life and heate of love, unity, Amity, ſweet Accord and Concord betweene your ſelves. Conſider for this purpoſe, that it is a ſpeciall duty God requires of you all to be performed each to other, 1 *Pet.*3.8. And the Lord hates and abominates ſuch as ſow diſcord between Brethren, *Pro.*6. *ver.*16. compared with *ver.* 19. *Gen.*45.24. And well worth your obſervation for your encouragement to performe this duty here urged, is that which the Spirit of God laies downe, *Pſal.* 133. 1. *Behold* (ſaith the Pſalmiſt) *how good and how pleaſant it is for Brethren to dwell together in unity*; which in the remaining verſes is amplified by two choice ſimilitudes, and with a comfortable concluſion. Nature hath Characterized this ſo ſtrongly upon the hearts of Men, that ſome have taken revenge upon ſuch as have done wrong to Brethren or Siſters. *Simeon* and *Levi* ſlew all the Inhabitants of a whole City for the wrong that *Shechem* the ſon of *Hamor* had done to their Siſter *Dinah*, *Gen.*34.25,26, 27.31. *Gideon* put *Zebah* and *Zalmunna* to death for their ſlaying his Brethren, *Judg.*8. 19, 21. *Abner* ſlew *Aſahel* the Brother of *Joab*, 2 *Sam.*2.23. but *Joab* ſlayes *Abner* for it, 2 *Sam.* 3.27. *Amnon* deflowrs *Tamar* the ſiſter

ſiſter of *Abſalom*, 2 *Sam.* 13. 14. but *Abſalom* did cauſe him to loſe his life for it, *ver.* 28, 29. Now theſe things (my deare Children) I mention, not to put you upon ſuch courſes, for they were Acts of murther in thoſe that did them, and that in a high degree, and you have not, nor cannot have any warrant to do ſuch vile things; all you can do in ſuch caſes is to go to God by prayer, and to the Civill Magiſtrate by complaint for the ſecurity of each one of you. But I make uſe of theſe Inſtances to convince you, that if you love not one another you ſin even againſt Nature, how much more then againſt God. And truly, you ſin alſo againſt your ſelves, for by unbrotherly breaches you weaken your owne ſtrength; The uniting of Brethren and *Siſters* together by love fortifies them againſt the danger of oppoſitions. The earth will with more eaſe ſwallow up one ſingle drop of water than many drops and buckets-full met together in one. A threefold Cord is not quickly broken. *Eccl.* 4. 12. Moſt excellent to this purpoſe is the ſtory of the old dying man, who having many Children, and deſiring they might be all united together in love, he was ambitious to leave ſomthing upon their hearts and ſpirits as an Impreſſion not eaſily to be forgotten, but that might remaine for the end beforeſaid: Who having them all preſent before him, cals for a ſheafe of Arrowes, which when brought he gives to divers of his Children a ſingle Arrow and bids them break them, which with great

caſe they did: But then he takes all the reſt of them and with a cord he binds them in one bundle, and then bids them breake them if they could, which they aſſaying to do could not ſo much as bend them. Then he applies himſelfe to them by way of counſell, and tels them, that if they were divided one from another in affection they would expoſe themſelves to ruine: But if they were all firmely conjoyn'd together as one, they might be able to preſerve themſelves, and one another. (Ah) my deare hearts, it is the deſire and prayer of your poore Father for you unto the Bleſſed, and for ever bleſſed Trinity, who are three in Perſons, and but one in Eſſence, that you all might have but one heart, and one ſoule in relation one to another, that thereby God might be glorified, others edified, and your ſelves for ever comforted by your mutuall love, and ſweet deportment one to another.

Thus, my much endeared Children, I have laboured to give you an Epitome of particular duties you owe unto God, to his Church, and to your own ſoules and bodies. Now to all the advice I have given you in particular, I ſhall in the Apoſtles owne words adde this in generall, only changing the Appellation; Finally my Children, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; If there be any vertue, and if there be any praiſe, thinke on theſe things;

things; And the God of peace shall be with you, *Phil.*4.8. and the latter end of *ver.*9.

Now my deare Children, becauſe I am convinced that it is the duty of a Father to ſeeke the compleat happineſſe of his Children, both Internall and Externall, and though chiefly the good of their ſoules, in relation to a better life: Yet in a ſecond place, the good alſo of their bodies, and their outward comfortable enjoyments in this Terreſtiall World. I cannot therefore omit, in order to your well-being here, to communicate unto you ſome adviſe, in reference to the change of your conditions by Marriage, if the Lord be pleaſed to bring you to ſuch a time for ſeaſonableneſſe, and to give you opportunities to embrace the ſame; Let me tell you, that for you to enjoy meet helpers in that eſtate, you may reckon to be one of the greateſt outward favours that God doth beſtow on his Children to ſweeten their condition otherwiſe mixt with divers Afflictions in this life. But in the diſcharge of this laſt duty I ſhall be very conciſe, becauſe you may meet with variety of directions this way in the enſuing lines, and body of the diſcourſe, all which I beſeech you to mind in your reading of them, and much more in your practice in walking up to them; but I ſhall here take the liberty to adde in generall this one thing, *(viz.)* That it is a Rule, Caſe, and Maxime in Divinity, that whatſoever Action any one is call'd to performe, which is of high concernment, (eſpecially to Gods glory,) and relates to the good

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of man, and but once (in probability) to be done in his whole life, and which being done is unalterable, and remaines like the Laws of the *Medes* and *Persians*, *Dan.*5.8,12. There is required more than ordinary caution and circumspection in the undertaking and managing of the same. Now the entring into the Marriage Estate is an Action of the same nature before expreſt; nay, to speake properly, it is that Action, and none but it that fully answers the description beforesaid: And if so, then judge you what singular care should fill your hearts and heads when you mind Marriage, and use the meanes conducible for that end.

Deare hearts, I cannot but thinke it necessary to acquaint you concerning this poore piece ensuing, which is denominated *Conjugall Counsell*, that the Originall Copy of it was compil'd fixe and twenty yeares since, which being then brought into a compendious way, (and truly it is little more now) I did present it, not only to very intelligible private Christians, but to three very Orthodoxe Divines for their Approbation of it, (it being then in my intentions to make it publique,) which approbation of theirs I had, and counsell from one of them to print the Booke, who did also put me in a faire way to accomplish the same. and it had been extant, but that those times did obstruct it, since which time it hath laine even as dead and buried; But (my choisely beloved ones,) Now God having (in the riches of his grace) bestowed you on me, (who

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are as deare to me as my own soule,) what could I do lesse than seeke your compleat happinesse? And I apprehending this poore work might contribut a small mite thereto (by the blessing of God) I could not be so unjust to detaine it from you. Truly, (next the seeking the glory of God) I have chiefly for your sakes made it obvious to publike view; I must confesse, the good of all poore soules I desire to prize; and if any receive benefit by this my poore paines, I desire to take it as a very large engagement to my poore soule to praise the Lord for his infinite goodnesse and grace herein; Further I must acquaint you, that I have in some things altered this from the first Copy, and I hope it is not for the worst, but for the better; And now my poore hearts, on whom can I so properly bestow it as on you, who are bone of my bone, and flesh of my flesh? I have two speciall reasons, amongst many, to write this Epistle Dedicatory to you: First, to manifest my Cordiall love to your soules. Secondly, that hereby I may oblige you to endeare it the more, and to make it your Rule to walke by.

Now if either you or any others should marvell I should make my selfe so pupiller as to make use of your names at the beginning, and my owne at the end of this Epistle: And secondly, that I should affix my Effigies at the Front of this Booke, to both I shall give a candid answer. But first I must tell you, that it was not to gaine popular applause; for first, I know

know nothing in it that can advance ſo courſe an end. Secondly, I do profeſſe I deſire with my ſoule to abominate all popularity: I can with much comfort averre that my ſincere deſigne is to avoid it, for nothing is more contrary to my mind than to ſet ſo much as halfe a foot on the ſtage of this world. But to give you a briefe, but reall poſitive anſwer of the firſt, It was that it might take the deeper, and more kindly impreſſion on the hearts of you my poore Children, that you may looke on all contained both in this Epiſtle, and in the Treatiſe as the Counſell of your own deare Father. That you may ſay, this Counſell, theſe directions, theſe reproofes, *&c.* were directed to us from our Father, and they were all evidences that we were deare to him, and we plainely ſee he loved our poore ſoules, which I hope (by the grace of God) will be to you as a ſpur to quicken you to practice all. But for my Effigies, I have deſired that ſhould ſtand in the place beforeſaid, to be a meanes to preſerve the memory of my ſelfe alwaies freſh upon your hearts who are my Children. For I am not aſhamed to confeſſe (if it were before all the world) that I deſire my Children in yeares to come (if God ſee it good) may be able to take notice what kind of man their Father was even in perſon; I care not who bury me in oblivion ſo my Children donot; But theſe things being only circumſtantials, let them paſſe without more ſaid to them.

Now if you (my deare Children,) or any other

other ſhould be unſatisfied in relation to the uncouth Method of the following directions in reference to the duties of Superiours and Inferiours each to others, it being contrary to the order, not only of the way of all Elaborate Writers on ſuch a Subject, but alſo to the way of the Holy Ghoſt, to lay down the duties of Superiours in the firſt place, and then of Inferiours. I deſire to paſſe this account for it; You may be pleaſed to mind what is my chiefe aime in the foreſaid diſcourſe, Truly, it is to provoke ſuch as deſire to enter into the Marriage eſtate, not only to mind their Call unto the ſame, and to informe them in the way they muſt walke in, and the meanes they muſt uſe tending to atchieving their deſires, but alſo to put them upon an earneſt endeavour to be acquainted with the duties that their conſciences will then be bound to the performance of. Now it is clearely neceſſary, that every Chriſtian man ſhould firſt learne what his own duties are that he may diſcharge them; and then the duties of others, that within his place and Calling he muſt teach, and ſtir them up to performe the ſame, *Thou that teacheſt another, teacheſt thou not thy ſelfe? Rom.*2.21. He that reproveth another had need to be unreprovable, our Saviour teacheth as much, *Mat.*7 3.

Much endeared Children, you cannot but remember that I have acquainted you, that I cannot but conceive my abode here with you is ſhort, and I may truly ſay, my deſire is to depart this life and to be with Chriſt, which for

for me is beſt of all, yet to remaine in the fleſh is more profitable for you, *Phil.*1.23,24. But however the Lord be pleaſed to deale with me I hope your Mother will diſcharge her duties toward you both for ſoule and body, and will endeavour to walke before you in good examples, and that may prove to you all matter of joy and ſingular comfort.

But you my deare Son, I muſt here take the liberty to tell you, (and I cannot do leſſe,) that you are deſcended from the Loynes of a moſt choice and precious Mother (who by divine providence loſt her naturall life in being a meanes to bring you forth to live in this World.) Truly, I might here dip a golden Pen in Odoriferous Oyle, and therewith write an Encomium of her, both of her life, and of her death. She was indeed a *Margaret* by Name, and much more by ſweetneſſe of Nature; But above all, by the ſuper-abundant grace of God toward her, and in her, ſhe was of a moſt tranſcendent, exemplary, and holy life. She did (through the grace of God) walke ſweetly with her Saviour in all pious waies; ſhe did highly prize the meanes of grace; She did really hold forth the power of godlineſſe in an unblameable Converſation; She was frequent in ſecret prayer; and let me tell you (to your comfort) ſhe hath lodg'd in the boſome of God (by the aſſiſtance of the Holy *Spirit*, and in the Mediation of her deare *Saviour*) many an ardent and moſt affectionate prayer for your poore ſoule while ſhe

was

was here in the fleſh; which I doubt not but the Lord will returne anſwer of (through his free grace) upon your head and heart, upon your body and upon your ſoule. *She* was full of the overflowings of love to her moſt unworthy (yet much endeared) Conſort. *She* was of a very peaceable and amiable life toward all perſons. *She* did live much in a little time; And as ſhe was of an exact life (in compariſon of moſt,) ſo through the infinite grace of God) ſhe ended her daies in the peace of a good conſcience, and did enjoy peace with God which paſſeth underſtanding, *Phil.* 4. 7. *Pſalm.* 37. 37. God gave her the white ſtone, and therein the new Name written, which none knew but her ſelfe who received it, *Rev.* 2. 17. *She* was full of heavenly Raptures, and Divine manifeſtations of the love of God to her ſoule on her deathbed. *She* went not out by death like the ſnuffe of a ſtinking Candle, leaving an ill ſavour behind, but like Juniper, or the choiceſt ſweet Perfumes. Dyed *Abner* as a foole? 2 *Sam.* 3. 33. No. Or dyed this precious Chriſtian as a Daughter of *Belial?* No. (The thoughts thereof in the leaſt meaſure is to be abhorr'd with a kind of infinite deteſtation;) it may be truly affirmed, that ſhe lived like a *Saint*, and dyed like a Daughter of the moſt High God, To her to live was Chriſt, and her death was her gaine, *Phil.* 1. 21. And to her infinite gaine ſhe hath found it, for ſhe doth now reſt in the boſome of her ſweet and pre-

cious

cious Saviour, and shall to all Eternity. I dare not say, many Daughters have done vertuously, and that this glorious Saint hath excell'd them all, *Pro.*31.29. But this I will be bold to say, that though many Daughters have done vertuously, yet that not one of them did ever excell her. I could do no lesse than present you my deare *Son* with the knowledge of these things, both for your Imitation, and Consolation. And since Divine providence hath given me such an opportunity as this, to attest before all the World the reall super-eminency of such a *Saint*, so nearely related to you my *Son*, much more to me, I darst not omit it; certainely if the Righteous should be had in everlasting remembrance, *Psa.*112.6. it must be then as much my duty to endeavour it as the duty of any: Nay more my duty, in reference to this glorified soul, than the duty of any other in the world.

My very deare and choicely beloved Children, I have been somewhat longer in this Epistle Dedicatory than I intended at the first, but the strength of my Affections to your souls hath carried me forth in this way. Truly, the good of those precious soules of yours I desire to seek as the good of my own. I know to my griefe and sorrow that there hath been a world of evill infused into your whole man by, and from me. (O) that God would honour me in making me an instrument under his blessed selfe of plucking you out of the mire of your corruptions, *Iude ver.*23. And God doth know that in all these lines I have had an aime, and very

very ardent desires and sincere endeavours to contribute something this way. But to draw toward a close let me say (in some sense) as *Solomon*, *Prov.*22,20 I have written to you excellent things in Counsell and Knowledge, yet not as they flow from me, (for out of me who am but an empty and darke creature can no such things come,) but as God hath enabled me (through his grace) to gather them together as so many precious flowers springing in the Garden of his own word. Deare hearts, it is said of *Abel*, that *whilst he is dead he yet speaketh*, *Heb.*11.4. (Ah) let me tell you, that by these lines of mine I shall speake to you when I shall have no eares to heare you, nor eyes to see you. Now I beseech you for the Lords sake, and for your precious soules sake, that you would seriously mind what I have presented to you, and be carefull to practice the same, and whatsoever else the Lord shall be pleased to provide for your instruction to further you in a holy life; for else let me plainly tell you, that these eyes of mine shall see you, and these eares of mine shall hear you arraigned, sentenced, and condemned at the Bar of Gods Tribunall *Seat* to everlasting perdition from the presence of the Lord, and from the glory of his power, 2 *Thes.*1.9. And then I shall want an heart to mourn over you. And yet if not only my selfe, but men and Angels should melt away by teares of sorrow unto nothing in sympathizing and condoling your most exceeding sad and dolorous conditions, it

could not contribute to ease you of so much as one sigh, sob, groane, or cry unto Eternity. (Ah) my poore soule, shall it ever be said that I have begotten Children to be made Companions for Devils. (Ah, Deare God I beseech thee for the Lord Jesus Christs sake forbid it.) But I blesse God I hope better things of you (my sweet Children,) and such as concerne salvation, though I thus speake, *Heb.6.9.* Or else I should go mourning, and powring forth flouds of salt teares unto my groanes, and never in this world see one happy day more. But if the Lord shall be graciously pleased to adde a span of time to my daies here, I trust he will give me a tender heart towards you, and that (through his abundant grace) I shall labour to improve time, gifts, and opportunities, to seek by all meanes (and in speciall by humble addresses, and earnest prayers to the God of all grace to give you all all-saving grace) your reall Tranquillity, and true felicity here, (and so grant me to see reall and royall demonstrations of his free grace upon, and in your soules, discovering on your hearts, and in your lives the spots of his Children, *Deut.32.5.*) And your Eternall happinesse and blisse in the life to come, in, through, and for the only merits of Jesus Christ your blessed, and for ever blessed Saviour. *Now unto him who is able to keep you from falling, and to present you faultlesse before the presence of his glory with exceeding joy; To the only wise God our Saviour, be Glory and Majesty, Dominion and Power, now and ever,*

Inde

Jude 24,25. *verses.* Thus my deare, sweet, and precious Children I take my leave of you in this kind, and Subscribe my selfe what I am, and desire to remaine (by the grace of God) to the end of my life, *(viz.)*

Your deare, tender-hearted and

most Affectionate Father

to love and serve you,

THOMAS HILDER.

To the much Honoured and Eminently Vertuous Lady, the Lady *Anne Sackvill*, ſome years ſince Wife and Religious Conſort of Sir *Thomas Sackvill* of *Selſcombe* in *Suſſex*, Knight of the Honourable Order of the *Bath*, the unworthy Author wiſheth all Happineſs Externall, Internall, and Eternall, through Jeſus Chriſt our Lord.

Madam,

THE Subject matter upon which the Genius of this Diſcourſe doth ſpend it ſelfe, is (within very few daies) of as great Antiquity as Time it ſelfe, Gen. 2. 24. compared with Chap. 1. 27. and ſhall continue till the extirpation of Time againe in this Terreſtiall World, Luke 17. 26, 27, 30. Very conſpicuous it is (bleſſed be God) that on this Theame there are many Learned and Elaborate Treatiſes now, and of long time ſince Extant, unto all which this may ſerve only as a darke colour to ſet them forth the more Illuſtriouſly. And truly, but upon the maine conſideration, expreſt in the other Dedicatory Epiſtle, this ſhould have been ſtiſled as

an Abortive Child, never to have seen the Sun. But since Divine Providence will have it exposed to open view (and that in a Criticall Age,) My desire hath been to take a faithfull witnesse (instead of Witnesses) to Record. Yet to denominate it by some other name than Maher-shalal-hash-baz, Isa.8.1,3.

Madam, I beseech your Ladiship to excuse my boldness in making use of your Name for the end before hinted at. I am able to affirme it as a truth, that I have not thus done in a rash and inconsiderate way, but upon advised and mature deliberation, and serious consideration; two motives I shall make bold to insert, which have been prevalent with me this way, viz.

First, that by long and comfortable experience I have found in your Ladiship both the Theory and Practique part of Religion. The forme and power of Godlinesse, Orthodox Principles in relation to faith, and zealous endeavours to walke up to them in holinesse of life. Truly, I have great ground and confidence (and do therefore believe) that God hath been pleased to honour your Ladiship in keeping your heart upright with him, and keeping you from deviating from the Rule of truth both in faith and life in this houre of Temptation which is come upon all, so on your selfe, to try you whether you are Gold, yea, refined Gold, or impure, filthy, and abominable drosse, or not, 1 Pet. 1.7. Doubtlesse Madam, you are none of them the Spirit speaketh expresly of, 1 Tim.4.1. It is a most choice expression of our Lord Jesus Christ,

Luke

Luke 5. ult. (*which by way of alluſion too I deſire to make uſe of, (and I am confident may be applicable to your Ladiſhp,*) No man (*ſaith he*) having drunke Old Wine ſtraight way deſireth to drinke New: for he ſaith, the Old is better.

Madam, It is well known unto, and confeſt by the Learned, that in Scripture-language that by Wine and ſtrong drinke many times Errours are intended. And that by drunkenneſſe, ſtaggering, and vomiting, the intoſticated braines of falſe Prophets, Heretiques, and Seducers are pointed out, Iſa. 28. 7, 8. Chap. 29. 9, 10. *Ah doubtleſſe ſhould God plague the drunkards of this Nation, both in a corporall and ſpirituall ſence, there are (and that of the latter ſort) more than a good many would lye under the laſh of Divine vengeance; but is Gods patience their priviledge? Yea, it is ſo if well improv'd: elſe none at all.* 2 Pet. 2 1, 2, 3. *Truly, there are many of theſe perſons, who do not only paddle at the Swines Trough, but ſwill till they ſwell, and then vomit out their filth to the diſhonour of God, and the detriment of many poore ignorant ſoules.*

Madam, theſe are bad (and therefore ſad) Times; For reall Chriſtians (every where) may too too palpably ſee many formerly ſeeming tall and well rooted Cedars green and flouriſhing, now blown up by the roots, & all their fruit & leaves blaſted, withered, and fallen off, and nothing remaining but vaine Notions, and high ſwolne conceits (not for want of Ignorance) ſuch as the Prophet ſpeakes of, Iſa. 65. 5. *What* Agur *alſo*

speakes, Prov. 30 12. *is worth our observation; neither must we forget what* Jude *affirmes in verse* 19. *of his Epistle.*

Madam, there are some are so impudent as to averre that none do so much hate the Power of Godlinesse as the old English Puritan. (but it is well observed by the most intelligible that their tongues can slander no man.) But it is a truth that the old English Puritans do abhor such power of Godlinesse as too many of these men hold forth, which is eminently taken notice of to be Pride, Malice, Selfe-Interest, Designes to exalt themselves to high places, Partiality, Uncharitable censuring such as are more unblameable than themselves, and fashioning themselves according to this world, both in antique attire and manners, &c.

Experientia docet.

But if any say to me as the Lawyer did to our Lord and Saviour, Luk. 11 45. *I will not answer as Christ did* 46. *yet let him that readeth consider it, (as Christ also said in another case,* Mat. 24 15.) *But this I will say, the Lord grant them sound Conviction, and through Conversion, the fruit of which is newnesse of heart and life, and then doubtlesse all that are the reall godly party will give them not only the right hand of fellowship,* Gal. 2. 9 *but also their very hearts and soules for the Gospell sake. Ah, what need have all Christians to labour for humility and selfe-denial, and to walke close with God according to Divine prescriptions, which will be a very choyse and effectuall meanes to prevent apostatizing.*

Madam,

The Epiſtle Dedicatory.

Madam, In that God hath been pleaſed to be ſo gracious to you as to keepe you from defiling your garments by walking in by-waies; It is a very cleare demonſtration that the ground-work of your Profeſſion hath been laid on the Rock of Ages. And hence it is that your ſtructure ſtands firme and unſhaken in theſe ſtormy times of diverſity of opinions (eſpecially in relation to fundamentall truths, (for in points meerely circumſtantial Chriſtians ought to beare one with another, and not to be disjoyn'd in affections to each other, they agreeing in the maine. And hence it is in the firſt place, that I have gathered up ſome encouragement to preſume thus upon your Ladyſhip by this bold Intruſion. But

Secondly, When I weigh with my ſelfe the many and ponderous favours (which ſo undeſervedly on my part) I have received (under God) at your Ladiſhips hands, I ſtand convinced that all poſſible gratitude is due from me unto you. But that this preſumption of mine may (even in the leaſt meaſure) be eſteemed of to ſuch an end it only reſts in your Ladiſhips Candid Acceptation of it. Which Acceptation of Yours I moſt humbly beg, for without it I am at an exceeding great ſtand in this particular.

Madam, be pleaſed therefore I beſeech you ſo far to deny your ſelfe as to caſt a favourable aſpect upon this poore enſuing peece, which (under God) will be ſome ſupportation to it; for truly it is a weake and poore Babe. But how can it be otherwiſe, when the worthleſſe Author of it is not only full of Imbecillity, but is weakeneſſe it

ſelf?

ſelfe? Yet God can make this foreſaid Babe a fruitfull Mother of many Children in this our Iſrael, who may both bleſſe the Lord for it, and for your ſelfe, worthy Madame, for accepting, and to your power Patronizing the ſame.

Now our Lord Jeſus Chriſt himſelfe, and God even our Father which hath loved us, and hath given us everlaſting Conſolation, and good hope through Grace comfort your heart, and eſtabliſh you in every good word, and worke: Thus prayeth he who is,

Madam, Your Ladiſhips humble,

moſt affectionate, and much

more obliged ſervant

till death,

THOMAS HILDER.

TO THE Impartiall and Judicious READER.

Christian Friend,

OF all the Creatures which Almighty God hath Created in this nethermost World, he hath been pleased, in the riches of his mercy, to deale most liberally with man, for God hath not only given him a being, (as he hath to all other Creatures,) but also hath provided all things to sweeten, and make his being here very comfortable. And amongst variety of choice enjoyments he hath Created for Man a meet helper, which is the most precious piece of

of all others. And indeed the Quintiſcence, Creame, and Crowne of all Temporall felicity. Which bleſſing God hath united to Man, and made one with him by Matrimoniall Conjunction; And hath appointed and ſanctified meanes for his entring into, and enjoying of this happy (and alſo honourable) Eſtate, But by reaſon of that blindneſſe and ignorance that is in man ſince the Fall, and by reaſon of the corruption and pravity of his nature he doth by indirect waies and meanes ſeeke the enjoyment of this happineſſe, yet fals not only ſhort of it, but implungeth himſelfe into a dead ſea, and Gulph of all Croſſes, Diſcomforts, troubles, vexations, Turbulent cares, diſtractions, and griefes of all kinds: And paſſeth through this his Pilgrimage with plenty of teares, ſighs, ſobs, and extreame dolorous complaints; With wearings, waſtings,

and

and pinings away, finding life it ſelf a burden untill he come to be diſſolved into the duſt of death. Now (deare Chriſtian) the meanes before hinted at to enjoy the happineſs firſt mentioned, and to avoid the miſeries laſt expreſt, theſe poore, weake, (and perhaps contemptible) Lines enſuing will point out, though with a palſie hand. But thou muſt not deſpiſe the day of ſmall things, Zach.4.10. *The leſſe of the Creature, the more of God. Gods ſtrength is made perfect in our weakneſſe*, 2 Cor.12.9. *The excellency of power is ſtill in God, and not in us*, 2 Cor.4.7. *This Treatiſe was at firſt intended (next the glory of God) wholly for the generall good. But now in my promulgating of it I do in a ſpeciall manner reflect upon my Children, they being in their non-age; But they muſt not, nor can they monopolize it to themſelves, but it will preſent it ſelf*

to

to thy view, and tender some service to thee, if thou please to accept of it. (Courteous Reader) I can easily believe there will be divers circumstantiall, if not some substantiall Errata's in it, (and some persons of dainty palats will seek to multiplie them, be they more or lesse (I know where the pricking thorne puts out, but it must not be pull'd in, (for it will disturbe none but the gauled conscience.) Truly, I can averre (and God doth know it true) that during almost all the time I was writing this out from a former Copy, I could neither stand, sit, or lye, but in very great paine, which caused much distraction of mind. But gentle Reader, my Request to thee is, that what thou findest good in these lines following, blesse the Lord for; Secondly, live up to the life of it in thy practice. But what resembles thy worthlesse Author, and speakes him in-

digent,

digent, not only in the Concrete, but almoſt in the Abſtract, (and yet no Hyperbole *) that I beſeech thee to make as candid a conſtruction of as thou canſt, and ſo to caſt the mantle of thy love upon it, and cenſure not, but pitty and pray for him who deſires to pray for thee, and ſhould rejoice to bleſſe God for any benefit that may accrew unto thee by theſe enſuing Lines. Farewell.*

Thine in the Lord Jeſus,

THOMAS HILDER.

If

IF thou desire good daies to see
Here in this life of Ceare;
Then seeke a Wife that doth with thee
The Lord desire to feare:
For she'l endeavour all her daies
That here she doth remaine,
To quicken thee in holy waies,
That Heaven thou maiest attaine:
And she will still ambitious be,
That thou maiest comfort find,
And in this life good daies maiest see
According to thy mind.
But such a Wife as will regard
Thy good still as she ought,
For to be found is very hard,
And seldome is she sought.
Wouldst thou this Jewell then obtaine,
Worth more than worldly Treasure,
And it enjoy as thy great gaine,
And therein take much pleasure?
Then unto God pray thou alone,
Who good Wives doth bestow,
Desiring him to give thee one
That doth him truly know.
For therein comfort thou maiest have
In midst of many losses,
As thou goest marching to thy grave
Loaded with outward Crosses.
And if the Lord this gift thee give,
Then highly prize the same,
So long as thou one day dost live,
And ever praise his Name.

Conjugall Counsell:

OR,

Seasonable advice, both to unmarried and married persons, directing the first how to enter into the Marriage estate, and the other, how to demeane themselves in the Christian discharge of all such duties as that estate of life binds them to; That God may have glory, the Church edification, and themselves and Families, present and future comfort.

WHen the Omnipotent, Immense, Allpowerfull, and All-glorious Jehovah, had made and perfected that supereminent structure of the Celestiall and Terrestriall world, and all Creatures in generall contained in them, Man only excepted, the Lord did then consult

with himselfe (as we may say) about making Man in his own Image and likenesse, *Gen.*1.26. which he accordingly did (and therein stood the compleate felicity of man in a speciall and peculiar manner) But in a second place, man was made glorious (though in a way of much subordination to his foresaid felicity) in that God made him to be a Microcosmus, *viz.* a little world, or a lively Embleme of what was before created, his body being Terrestriall, and his soule (the better part) Celestiall (Oh happy man, had he continued in his Originall perfection!) Wherein we may observe the singular benevolence and beneficence of God to man. But though these were transcendent degrees of mans happinesse, yet this was not all, for God provides a place for mans residence on Earth, which was the most pleasant and fertile of the whole Creation here below (and therefore might well be called Paradise) whereinto God put the man, not only to dresse the Garden, but to enjoy all the fruit thereof, only the Tree of the knowledge of good and evill excepted, *Gen.*2.15,16.17 But to consummate and compleate mans outward full and sweet enjoyments, the Lord God resolves to make man a meet help, because he saw it not good for man to be alone, verse 18. which accordingly he did, for he made woman of a rib taken out of a man, verse 22. which *Adam* owns peculiarly, v.23. Therefore the Lord joynes them together in Marriage, and so makes them one flesh, v. 24. And then institutes Marriage to be an Ordinance

dinance in his Church to the end of the world; and saith, a man shall forsake Father and Mother and cleave unto his Wife, for they twaine shall be one flesh: Which Institution of Marriage our Saviour repeats in *Matth.* 19. 5. also in *Marke* 10. 7. And the Apostle saith, *Marriage is honourable among all men, and the bed undefiled, Heb.* 13. 4. From all which places there is a full confirmation, that God (and that in Mans Innocency) did ordaine Matrimony, and that Matrimony is an holy Ordinance of God.

From which (as hath been premised) it doth necessarily follow, that they deserve to lie under abundance of just reproofe, that either speake contemptibly of, or any other waies do abuse this holy Ordinance of the Lord; but this but by the way.

Marriage we say is an holy Ordinance of God, and if it were entred into according to Divine directions, and used in a holy manner, it would be (as we may say) a Heaven upon Earth, full of all outward joy; Nay, an help (being sanctified of God) to further us in the way to the fruition of glory in Heaven hereafter. But since the fall of *Adam* from the state of Innocency, such is the accursed deprivation of his Posterity, that out of those things which are most Excellently good in themselves, they will with the Spider suck out venomous poyson, to their owne destruction. And indeed, from men and womens unlawfull entring into this (otherwise blessed) state of Life, and their

unholy use of it, doth spring, first dishonour to God, who did Institute Marriage; Secondly, accessarinesse to the sin of those that contemne the Ordinance, and are afraid to enjoy it, rather chusing an uncleane and beastly life. And lastly, an occasion of others rash and inconsiderate running into this estate, to the ruine of themselves and Posterity, and the encrease of many poore Families: to the great prejudice of Church and Common-wealth, and divers other evils are hence produced.

Four things to be considered of before Marriage.

In the next place we shall (by Gods assistance) come to propose (for preventing evill and procuring good in the estate of Marriage) three things, very necessary (if not of absolute necessity) for every man to consider of: (and that very seriously) before Marriage, as directions about entring into that estate; Yea, and a fourth consideration to be minded in the theory before hand too (though the practique part thereof must be duly performed after words, even in the injoyment of the Marriage condition:) First, before a man seeke to enjoy the honourable estate of Marriage, he must consider what calling he hath to change his life; Secondly, what ends he ought to propound to himselfe in desiring such change. Thirdly, what meanes he is to use to obtain his desires. Lastly, he must before Marriage labour to be throughly instructed in the duties that Married persons owe each to other, and both to their Families as they consist both of Children and Servants.

First, before any man labour to enjoy the marriage

marriage condition, he must clearely see he hath a lawfull calling thereto; if it be demanded, How shall a man know that?

I answer, Thou maiest know it, first, by thy fitnesse for that condition; Secondly, by thy unfitnesse for a single life.

If it be againe demanded, how may a man know when he is fit to enter into the marriage condition?

I answer, There is a threefold fitnesse which every man must have in some competent measure, before he use meanes to change his single life for the Marriage estate; First, spiritual gifts; Secondly, fitnesse of Age; Thirdly, fitnesse of Estate or outward abilitie for such a condition.

But if it be againe demanded, what need is there of spirituall gifts in such as enter the Marriage estate?

I answer, there is need, yea, such great need of them, that where they are not in some good measure, there is no fitnesse for Marriage; for,

When a man enters into that estate, he becomes the Husband of a Wife, and in process of time the Father of Children, and the Master of Servants, and these soules are committed to his Charge, and God hath made him a Watchman over them. Now if soules be not well Governed by such as have the Charge of them, they will go astray, (if not lost for ever) and if they receive prejudice through thy inability, or neglect, God will require their bloud at thy hands; Consider that dreadfull threat-

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ning. *Ezek.* 33.8. I assure thee it will reach full home in this case.

Now I demand of thee, how wilt thou, or how canst thou governe soules without spirituall gifts? See then the necessity of them, and labour for them before hand.

But if any do yet againe demand, what spirituall gifts are requisite to enable a man to governe the soules of such as are committed to him? I answer,

The first spirituall gift requisite to Governors.

The first spirituall gift necessary as before said, is Divine knowledge; A man had not need to be an Ignorant sot that is to governe others, it cannot but be supposed that in the best Families there are some know nothing of Jesus Christ; now our Saviour tels us, that if *the blind lead the blind, both fall into the ditch*, *Mat.* 15. 14. *Peter* doth require Knowledge in Husbands, 1 *Pet.* 3. 17. Knowledge is of great use if it be but in the managing some outward calling, it is of much more use in spirituall imployments. *David* had much knowledge, *Psal.* 119. 99. and he doth well improve it, *Psal.* 34. 11. to teach and instruct his Children. God complaines his People were destroyed for want of knowledge, *Hos.* 4. 6. Truly Beloved, those poore soules that live in a Family where the Master is ignorant cannot gaine knowledge in such a Family. *Abraham* did teach his Children and Servants, which he could not do without knowledge, *Gen.* 18. 19. *Joshuah* will himselfe and his Family feare the Lord, so that doubtlesse himselfe was a very knowing

ing Christian. Beloved, every Christian is as well a Prophet in his own house to teach, as a King to rule, or as a Priest to offer the sacrifice of prayer to God. Private Christians may (observing due rules) exercise their gifts in their Families, when it is most notorious presumption to do it in publike; but how can they that have no gifts exercise any; besides, a Family is a Society, and (if Godly) a Church. Now in all societies or Churches there must be Discipline exercised, and good Government maintained, as the Apostle doth imply, 1 *Tim.* 3 5. Now an ignorant Housholder is fitter to be governed by others than be a Governor, I desire to mention it, to the shame of such as are Ignorant (I mean such as are wholly ignorant) of the duties of a Master of a Family, and yet dare sit down in his place.

A second spirituall gift, &c.

A second spirituall gift, necessary for the governing a Family, is Wildome, for Wisdome and Knowledge are two distinct gifts, or graces; for a man may have Knowledge, and yet want Wisdome: *Solomon* praies to the Lord to give him Wisdome and Knowledge (Wildome he mentions in the first place) to go out and come in before that great People, that is, to walke wisely before them, and that he might be able to governe them, and to teach them. *I will walke wisely* (saith *David*) *in the midst of my house*, *Psa.* 101. 2. A man must have Wisdome to walke before his Wife and Family, in giving good Examples unto them, that they (seeing his wife and Christian carriage in every thing)

2 Chr. 1. 10.

may be provoked to follow him; he must likewise have Wisdome, that he may be able to incourage them that do well in well-doing, and to reprove them that do ill; he must have Wisdome to moderate his love, his anger, and all his passions, toward all that are under him. Thus you see what great need there is (also) of Wisdome, in such men as have the government of others committed to them.

The third spirituall gift.

The third spirituall gift which Governors must labour after, is patience; There must be a patient bearing with Infirmities, and great forbearing, when they are not enormities, and especially when the party is easily convinced, and reformed. *Paul* propounds his long-suffering, charity and patience to *Timothy* (in 2 *Tim.* 3. 10.) for him to imitate, and practice toward them that God had set him over. Saint *James* would have Patience have her perfect worke, *James* 1. 4. the grace of Patience is necessary for a Christian in the generall course of his life; Therefore for domestique Government too; Impatience is a Gangrene, which eates out the heart and vitals of Love, a man (much more a Christian) must not give sharpe words, much less fall to blows for every triviall offence, for that will discourage (especially) young people, and dull their spirits; it will sometimes be a mans discretion to look but with halfe an eye upon a fault, yet he may give a loving admonition, which will be sufficient where good natures are especially to be found; whatever is the duty of a Bishop in relation to household

houſhold government, is undoubtedly the duty of every Chriſtian, as the Maſter of a Family, and ſuch a one muſt not be a brawler, but patient, 1 *Tim.*3.3.

The fourth and laſt ſpirituall gift, which Governors muſt labour for, is Humility; which gift, or grace, I dare not lay down as an eſſentiall qualification for one impowr'd over other, but only as a very neceſſary concomitant to ſuch a perſon to help him againſt vainglory, pride, and abuſe of his place to ſin, and ſo to his own hurt; for there is a time, ſaith *Solomon, Eccleſ.*8.9. *that one man ruleth over another to his own hurt*; *Rehoboam* his roughneſſe, and Imperious carriage toward thoſe, over whom by right of Succeſſion he was to rule as their King, made the Major part of them to revolt, and caſt off their due ſubjection, to the loſſe of his own Honour, and their extreame prejudice both of ſoul and body, 2*Chro.* 10.6,8,13,16,17. Yet though it be very neceſſary that a perſon elevated to a place of Government over others ſhould be humble, and that for the premiſed conſiderations; This doth not tye up the genius of a man in power that he may not, upon ſome occaſion, (and in his carriage to ſome perſons) behave himſelfe with much gravity and reſervedneſſe, yea, and with ſome kind of Majeſty too, to preſerve his perſon and place from contempt and ſcorne, and from diſeſteeme from Children and Servants; for, ſome ſuch Children and Servants there are, that if they can eſpie out in their Parents and

The fourth ſpirituall gift.

Maſters

Masters a spirit of Pusillanimity, they will trample all their Commands, and the Authority it selfe by which they command, under their swinish feet, which a wise Governour will labour to prevent, by shunning the occasions of it: Thus we have done with discussing the three essentiall gifts, and the fourth (which hath been handled with Caution) being a very necessary one, all which do or may concerne every man, intending the marriage estate; and therefore he must before-hand labour to have the knowledge of them, which are as you have seen, first, Knowledge; secondly, Wisdome; thirdly, Patience; and lastly, Humility: And so we proceed to the consideration of the second qualication fitting for the Marriage condition.

The second qualification consideration on the first head.

The second qualification to be considered of before-hand, is fitnesse of Age; None can be thought fit for Marriage in None-age, there must be Maturity and ripenesse both in body and minde for that Estate, or else the entrance into it is unlawfull; The gifts of mind before mentioned cannot be expected in Youths and Children; There cannot be prudence to manage a Calling to bring maintenance in by in such; such cannot be profitable in Church nor Common wealth. Yea, Nature doth teach us that there is a deficiency in all persons until they be come to some reasonable Age, to performe some duties that the Marriage condition requires. *Juda* gave *Tamar* a faire Account why at present he would not give *Shelah* to her

her in the Marriage-bed: Which was becauſe he was not growne, (but it was his ſin that he did it not when he was fit for that condition,) *Gen.* 38.11. *Iſaac* was forty yeares old when he marries *Rebeccah*, *Gen.* 25. 20. But in this Age of the World it is not convenient to ſtay ſo long before change of our conditions, for few that ſo do, do enjoy that great bleſſing of living to ſee their Children to be grown to ſome maturity, ſetled in ſome good Calling, and beſtowed in Marriage, much leſſe to ſee their Childrens Children, which is a bleſſing God promiſeth to his people, *Pſal.* 128.6. Yet it is undeniable that there muſt be (as we ſaid) a ripeneſſe of Age before Marriage: But we proceed no further in this particular in this place, becauſe we ſhall have an occaſion to fall upon it againe in another.

The third qualification fitting for Marriage from the firſt head.

The third and laſt qualification, or conſideration before Marriage, is, to ſee a fitneſſe in Eſtate for ſuch a condition of life. The Marriage eſtate brings with it great Charge and Expence, therefore, before this fall upon a man, he had need to ſee ſome probable waies and meanes to carry him thorough all. A man will not take a chargeable journey but he will put mony in his purſe to ſupply his neceſſities, unleſſe hee know he ſhall meet with ſupplies by the way; ſo in this caſe, a diſcreet Chriſtian will not Marry untill he can comfortably conclude that his preſent, or future meanes will be ſufficient to keep him from poverty, pinching poverty, and deſtruction, and from

from lying as a burthen on others, that place in *Rom.* 12. the latter end of the 17. verse may be applicable here: *Provide things honest in the sight of all men*; He that doth not provide for his own, especially such as are of his own Family, hath *denied the faith, and is worse than an Infidell*, 1 *Tim.* 5.8. *Jacob* tooke care for his own Family, *Gen.* 30.30. But some may say, that was after, not only his Marriages, but after he had many Children; Therefore when his condition becomes mine I will take the like care, but it may be I shall never have any Chargeable Family. But for answer, know, that if thy condition did run parallell with his, before, and at the time of Marriage, thou needst take no great care before-hand; for, first his Father was exceeding rich, and had but two Children, (and no doubt but that *Jacob* had a large portion in due time of his Fathers estate, though the Holy Ghost mention no such thing;) but secondly, *Jacob* married with a very wealthy Family, and his Father in Law had reason to maintaine him and his Charge, and that liberally, when *Iacob* was no way sparing in his great pains and care to encrease *Labans* estate, which indeed *Laban* himselfe doth acknowledge, *Gen.* 39.27. When the Servant of *Abraham* was to go to *Padan Aram*, to treat about a Marriage for *Isaack* his Masters Son, it is very observable, That in the first place he makes a Narrative to *Bethuel* and *Laban* of his Masters plentifull estate, and then comes to the businesse of the desired Marriage, he having implicitly

implicitely made it appeare, that his young Master was well provided for to maintain a Wife, and any Charge God should cast on him, *Gen.* 24. 35. Doubtlesse there is much to be minded in the Lords owne method this way; We know God did plentifully provide for *Adam* and *Eve* before they were (and then surely before their Marriage) But these things premised occasions a question to be propounded, and that is, Whether a man may not Marry untill he have Lands, or stock in Money, or in Goods and Chattels? I answer, that in case a man have neither of them, yet if God have given him an honest Calling, and a Heart to depend upon Divine providence in the use of lawfull meanes, and in speciall find himselfe (through free grace) to have an interest in the promises of God for all good things; He may conclude his call to Marriage is as cleare as the call of any person in the world, upon his yearly revenue and stock in any kind, for such a man shall have for necessity, if not for delight, (except the Lord see a straight and wanting condition best, in relation to his own glory, and such a poore mans present good, and eternall happinesse.) God hath promised, *the hand of the diligent shall make rich*, *Pro.* 10.4. and that *he that labours shall be filled with bread*, *Pro.* 12.11. God will give *his Beloved plenty with quiet sleep*, *Psal.* 127.2. God telleth *Abraham* he was *a God all-sufficient*: only bids him *walk before him and be upright*, *Gen.* 17.1. *First seeke the kingdome of God, and the righteousnes thereof*,

thereof (saith Christ) *and all other things shall be administred to you, Mat.* 6.33. read that place in *Heb.* 13. 5. to all which Promises there might be a large addition, if necessary, only let me here adde that of *Solomon, Prov.* 10.22. *The blessing of the Lord maketh rich*, and he addeth no sorrow with it; where note, that these outward things are called blessings, (and indeed so they are) which doth imply, that we must beg them at the hand of God by Prayer, and indeed God tels us as much, *Ezek.* 36.37. and if you mind that Chapter, you shall find that temporall things (and of those we treate) as well as spirituall are there promised; but if you would speed when you aske these blessings, take heed you regard not wickednesse in your hearts, for if you do, God will not heare you. Secondly, take heed you turne not your eares from hearing the Law of God, for if you do, your Prayers shall be abominable, *Pro.* 27.9. Thirdly, beware thou aske not these blessings to consume them on thy lusts, for if you do, you are like to misse of them, *James* 4.2 3. Fourthly, be sure thou aske no outward thing of God but with a willingnesse to be denied, if he thinke it best. Its an easie thing for such poore Ignorant Creatures as we are to be much mistaken about the nature of outward blessings, and the fittest seasons for God to bestow, and we to receive them. But the Lord cannot be mistaken. Most excellent to this purpose is the saying of *Luther*, upon *Psal.* 119.1. God (saith he) in that he is good can give nothing but that

which

which is good, but we many times do crave that thing which is not good indeed, but ſeemeth ſo to us. Thus *Luther*. Alſo *Bernard* is ſingular this way: Brethren (ſaith he) as concerning your Prayers haye no doubt, but aſſure your ſelves, that as ſoone as the word paſſeth out of your Mouth it is Written and Regiſtred in Heaven, in the prefence and ſight of God, and either it ſhall be done as ye have asked, or elſe it is expedient not to be done. Thus far *Bernard* likewiſe. Take heed, be not inordinate, but eaſily denied of God; aske no outward things, but on condition God ſee it expedient to beſtow them, for if thou wilt not be denied, thou maieſt have the ſeeming ſweet meat, but the reall ſowre face *Rachel* had, when ſhe muſt have Children or dye, *Gen.*30.1. but mind the iſſue of it, *Gen.*35.16, 17,18,19. And ſo the Children of *Iſrael* muſt have fleſh, *Num.*11.4,5,6. They cannot be ſatisfied without it; but they had it (as one well ſaid) with a vengeance, as appeares in the 31, 32, and 33. verſes of this Chapter. Laſtly, labour to promote the worſhip of God to thy power, for elſe thy eſtate may be deplorable enough, *Hag.*1.6. But if it ſhould be the good pleaſure of the Lord to exerciſe thee with ſeeming want, yet, if he be alſo pleaſed to ſanctifie ſuch a condition to thee, thou haſt that which is more then equivalent to all outward mercies in the world; Beloved, if thou canſt live upon God, and enjoy a holy contentation in thy ſoule in the want of outward things,

things thou art one of the richeſt men on this ſide Heaven, labour then, I ſay, to have an intereſt in God, in and through Chriſt. Thus I hope I have put no diſcouragements on thee to ſtave thee off from taking the benefit and comfort of Marriage, for want of Lands or ſtock in any kind, but I rather deſire thee to take it, eſpecially if thou canſt not with comfort to thy body, and ſafety to thy ſoul, containe thy ſelfe longer in the ſingle life, which brings me to the next particular, which is the ſecond demonſtration of a lawfull call to Marriage.

A ſecond and cleare ground for Marriage.

A ſecond, and cleare ground, demonſtrating a mans call to enter into the Marriage life, is, when the Lord is pleaſed to deny him the gift of chaſtity and continency (for the gift of chaſtity is given of God, to whom he pleaſe, and when he pleaſe, and denied as he thinks fit) for when it is wanting, a man is diſabled to keep his ſoule and body for to be the Temple of the Holy Ghoſt, and for his reſidence, 1 *Cor.* 6. 19. being carried away with noyſome luſts, by beaſtly and impure affections: Now when thou art in this condition it is thy ſin if thou neglect any good opportunity to help thy ſelfe by entring into the ſtate of Marriage, for it is one kind of grieving the ſpirit, when he would make choiſe of thy body to live in, and thou doſt baracado up thy heart againſt him, by nouriſhing uncleanneſſe in thee, whereby thou doſt invite the Devill to poſſeſſe thee, and doſt ſet open the doores of thy heart to receive him, to rule in thee, as in his own Vaſſall, to Gods diſhonour,

dishonour, and thy own ruine, it is time I say, for thee then to looke about thee, and to use that remedy which God hath sanctified and appointed for thy spirituall and corporall benefit; *To avoid Fornication let* (saith the Apostle) *every man have his own wife*, &c. 1 *Cor.*7.2. it is better to marry than to burne by carnall Lusts, and fleshly concupiscence. This may suffice to informe thee of thy call to Marriage; first, by thy fitnesse for that Estate; secondly, thy unfitnesse for the single life.

It will in the next place be necessary to consider what ends thou must aime at in desiring the marriage Estate, and they are three in speciall; First, the glory of God in the propagating of his Church. Secondly, The mortifying (not satisfying) thy own corruptions. Thirdly, The mutuall comfort which that Estate doth afford both to man and wife.

The first end of Marriage.

The first and principall end every man is to aime at in his desiring Marriage, is (I say) Gods glory in the propagating of his Church; That there may be a certaine number of men and women to glorifie God by their holy lives unto the end of the world, which without Marriage cannot be expected. There may be (I confesse) an uncleane Generation of Men and Women to the end of Time without Marriage, but the Lord would have a godly seed preserved, *Mal.*2.15. Even such a seed as may glorifie God in this life, and be everlastingly glorified in the world to come. If then the propagating of Gods Church ought to be the

chiefest thing we are to aime at in our desiring the Estate of Marriage, (which neither Men nor Angels can deny) Then by the way, it may be a word of just reproofe to many Men and Women that are afraid of Marriage left they should have Children; as also of divers who are married, that use all meanes possible to prevent great encreale of Children: But let these, both married, and unmarried, know, that they have a diabolicall spirit, they would counter-worke God if possible, and frustrate his holy aimes by their impure principles; this their carriage (so far as they approve of it) doth evidently declare, they are wholly self-seekers; but let them seeke for grounds of comfort where they can, I know not where, nor from whence they can expect it: And as for you who are married, and use meanes to frustrate the Lords own principall end in instituting of Marriage; I beseech you seriously to mind the sin, and punishment of a bird of your own feather, (*viz*) *Onan*, *Gen.*38.9,10. Now what if the Lord never since punished the same sin in the same kind, dare you conclude, that God hates not such a sin now as he then did? I dare more safely conclude, that God hates your groundlesse presumption, and were your eyes but open you might feare the Lord hath punished you long ago with a heavy punishment, even with hardnesse of heart, and wilfull Impenitency, which is far worse than all temporall punishment in the world; (and doubtlesse none can conclude infallibly that

Onans

Onans punishment was more than temporall.) But some may perhaps say, We are not against having of Children, we much desire to see the fruit of our own Bodies: But we are afraid indeed of having many, lest we should not be able to put bread into their mouths. Truly, let me tell thee, that if thy Children were created by thee, and so none of Gods Creatures, (take this as spoken only by way of supposition) there would no bread be found on Earth, nor Manna from Heaven, neither Terrestriall, nor Celestial means to preserve them from perishing (and that immediately) both in their soules and bodies; for God would take no care for them, and thou couldst take none: But poore soule I know, that thy Children being as much Gods Creatures as thy selfe, or as the Angels in Heaven, thou must labour (even in relation to thy Children) to have faith in God, as well in this case, as Christ exhorted his Disciples in another, *Mark*.11.22. God giveth the beast his food, and to the young Ravens when they cry, *Psal*.147.9. Naturalists do observe, that when the old Raven hath hatch'd her Eggs, and that the Young come forth, they being for ten daies covered with a kind of white downy feathers, the old one ownes them not, takes no paines to feed them till this white down be off and the black feathers put forth, and they say, that during those ten daies (that the old one neglects them) the Lord feeds them with the influence of the Aire, but let that passe, we know God feeds not only the young Ravens,

but the old toe; consider further that God feeds the Fowles of the Aire, (that is, all the Fowles,) *Mat.6.26.* Read the place and mark the Inference by way of Interrogation; and Interrogations (we say) imply sometimes the strongest Negations: and sometimes the clearest Affirmations, the last is here implied. God cloaths the Lillies of the field, *Mat.6.28,29,30.* pray mind the Inference there too; We sometimes use a choice Proverbe, God never makes mouths but he provides meat; Oh that we could well improve this Proverb to a more full relying on God than we ever attain'd to, to this day. Beloved, let me tell you, you cannot distractingly care for your selves, or for your Children, but you question either the Attributes of God, or your Interest in him; Do you doubt whether God be Omnipotent, and so able to do you and yours good? Or his willingnesse, or faithfulnesse to performe his promises? Truly, if you do you infinitely derogate from God, and much provoke him; Mind the sin of the Israelites, can God prepare a Table in the Wildernesse? *Psal.78.19,20,21.* Mind also the sad effects of this God-provoking sin. Truly, I shall tell thee, (and I beseech thee to consider what I say) Thou canst as well keep one hundred Children as one, (I know this is a Paradox,) But thou must know, thou canst not keepe one (to speake properly) no not thy self, for thou and thine, yea, and all the Creatures in the world have their allowance from God, and are kept at his Table (as we may say) and at

at his Charge; The Lord hath a great Family, but were it ten thousand times bigger, he hath such an inexhausted store-house of provision of all kinds, that not one of them could want; ease thy selfe then of thy cares (I meane distracting, and distrustfull cares) and cast them upon God, who careth for thee, 1 *Pet.*5.7. *I am God al-sufficient,* (saith the Lord to *Abraham*) *walke before me and be upright*; Do thou but labour to walke before God and to be upright, and then thou maiest act faith on Gods Al-sufficiency to do good to, and for thee and thine. Let me yet a little further argue with thee about this particular; Thou saiest (in effect) thou art afraid that if thou shouldst have many Children they would undo thee; How can this be? when the Lord affirmes Children to be a blessing; mind these two places, first, *Psal.*127.5. where the Holy Ghost speaking of Children, saith, *Blessed is the man who hath his quiver full of them*; Secondly, *Psal.*128. *Blessed is the man* (saith the Psalmist) *that feareth the Lord, and walketh in his way*; (But how is he blessed?) truly, this is one part of his blessednesse, that his Wife shall be like a fruitfull Vine, and his Children like Olive branches round about his Table. *Lo thus* (saith he) *shall the man be blessed that feareth the Lord,* v.3,4. Children you see then are a blessing: Nay, many Children are a blessing; yea, they are as so many severall blessings. Now to apply this, what a prepostorous thing is this for thee to say, many Children will undoe thee; Will blessings

undoe any? It is very Incongruous to speake or thinke so; it is impossible that blessings, as they are blessings, can hurt, much lesse undoe any; I confesse the abuse of blessings may undoe thee, but this is *per accidens*, and springs from thy selfe; it is not the having many Children that can undoe thee, but thy abuse of so rich a blessing; there is no blessings in the world enjoy'd by any, but if they are unsanctified they will undoe those that have the fruition of them; I have been the longer in this point, because distrust of the Lords providence in generall, (but more especially) relating to meanes for maintenance of many Children is growne to be an Epidemicall disease, overspreading the face of the Christian World. Ah, truly let me say, that thou, whosoever thou art, and my selfe too, should not be ashamed to take shame for this exceeding vile sin; Be then in the feare of God convinced, that the propagating of the Church in the procreation of Children was an essentiall, and principall end why God did ordaine Marriage, and that which was the Lords end must be thy aime: and this shall suffice for this particular.

The second end of Marriage.

The second end we are to aime at in desiring Marriage, is, the subduing our corruptions and base lusts, especially when we find them to be predominant; There is no man in this life but his Regeneration is only in part; (Sanctification here is at best but inchoate, in Heaven it shall be consummated) and therefore is obnoxious to temptations as in all kinds (having

(having the seed of all sins in him) so to the sin of uncleanneſse in particular; Yet it must be granted, that such men as do enjoy this holy Ordinance of Marriage are more free from the concupiſcence of the fleſh (especially the violence of them) than they ordinarily are who enjoy not this blessed help. And the Apostle doth intimate as much, when he saith, *To avoid fornication let every man have his own Wife, and every woman her own Husband*, 1 *Cor.*7.2. (which place to the like occasion was mentioned before, though on another head) and in ver.8,9. he adds, *if the unmarried cannot containe let them marry*, and backs his exhortation with a reason (*viz*) *it is better to marry than to burne*; it is the duty of every one to labour to preserve themselves pure and chaste Virgins unto Christ, which that person cannot do who hath an impure heart, though free from the acts of uncleanneſse. *He that looks on a woman to lust after her hath committed Adultery in his heart*, saith our Saviour, *Mat.*5.28. Christ also makes the heart the proper seat and receptacle of Adultery and Fornication, *Mat* 15.19. Now for this heart-defilement every soule hath cause, not only to be humbled, but also thankfully to make use of the remedy prescribed of God against the same. When our Saviour reproves divorce betweene Man and Wife but in case of Fornication, and the sin of those that are justly divorced if they marry, the sin also of those who marry such, his Disciples say, if the case be so, it is not good

to marry; Our Saviour Answers, *All men cannot receive this saying save those to whom it is given, Mat.* 19. 11. That is to say, all men cannot (nay, no man can) at pleasure attaine this gift of Chastity (for it is the gift of God) Therefore such to whom the Lord denies it ought to take the help of Marriage. But if the end of Mens Marrying be rather to satisfie the lusts of the flesh than to subdue the same, they may justly feare themselves as persons never like to be gainers by such conjunctions, but to have the fire of lust so enkindled in their impure Natures, as that Chastity shall be made but combustible matter to be wholy consumed thereby, and so made unsufferable losers, which is a Judgement most dreadfull; let therefore the destruction and extirpation of impure-selfe be sincerely thy aime, and endeavour in seeking the Marriage condition. We have done with this second end of Marriage, and proceed to the last.

The last end we are to aime at in desiring Marriage, is, comfortable Society, to enjoy a solid, sweet, and bosome Companion; in which Estate (for the most part) it may be expected man is a sociable Creature, and therfore God would not have him live alone, but creates him a meet helper, *Gen.* 2. 18. And *Solomon* saith, *Two are better than one, Eccl.* 4. 9. Truly, they speake most profanely, and are every way unworthy of the comfort that Marriage doth afford, that say, A woman is a necessary evill, we may rather say she is a singular and

and neceſſary Good; yet underſtand ſhe is only ſo, when ſhe anſwers the end God made her for, that is, a meet helper, (and it is ſuch a one that in the ſequell of this ſmall Treatiſe I ſhall endeavour to put thee on, and ſtir thee up to ſeeke) ſuch a one will fit (as we ſay) for every occaſion, both in proſperity and adverſity: in ſickneſſe and health. Next the glory of God, ſhe will ſpend and be ſpent for the good of thee and thine; ſhe will help beare thy burthens in every kind, ſhe will ſympathize and condole with thee in all thy ſufferings: In her boſome there is a paſſage to receive in any ſecrets thou ſhalt thinke fit to impart, but no vent to let them out at to thy danger or diſgrace; ſhe will apply her ſelfe, and imply her parts of grace to help thee with ſpirituall Cordials in times of ſpirituall deſertion; ſhe will labour to further thee in the Religious and Civill government of thy Family, both of Children and Servants. She will be ready to draw with thee (as a true Yoak-fellow) in the plow of thy Calling, to the utmoſt of her knowledge and ſtrength with all dexterity: She will with much frugality manage thy Family-expence; She will labour to help thee againſt thy infirmities, to prevent them if poſſible, however to conceale them; She will labour to comfort thee in times of ſorrow and loſſes; *Iſaac* loſt a deare, precious, and tender-hearted Mother, and no doubt but he was very ſenſible of his loſſe, and laid it ſadly to heart, yet betaking himſelf to a Wife, who was indeed a very

very gracious Woman, it is said, *he was comforted after his Mothers death, Gen.* 24. 67. Lastly she will put forth her selfe to her uttermost power with much paines of body, and with much and enlarged, deare, and tender Affections of heart to help thee in times of losse of health, and when thou lyest conflicting with grievous paines, and burthensome (and perhaps loathsome) diseases; I have read in Reverend Mr *Bolton*, his generall directions for comfortable walking with God; (A Treatise worth the weight of it in Gold) in page 25. A Narrative (which was borrowed from *Vives*) of a president in this kind, (to which I desire to refer thee) which is so singular that the whole world (I am confident) cannot produce any that ever did out-goe her in the discharge of this duty. Beloved in Christ, I am so taken up in my affections in walking in this Garden of pleasure and profit, (I had almost said Paradise) that I should not be able to leave it (and that for thy sake) untill I had gathered more flowers to bind together to present thee with, to enamour thee to labour to gaine a part therein. Yet because when thou shalt take notice of the duty the Wife doth owe to the Husband, (which so far as she is a meet helper she will endeavor to discharge) I presume thou wilt be able to adde to this Nosegay, and doubt not but they will be perswasive arguments to carry thy affections (in seasonable time) that way, and in the meane time, make thee speake with much reverence of this ble-

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ed Ordinance of God. I shall here (having easonable occasion) note by the way, That rom this last particular, (viz.) that comfortable ociety is one end that persons may aime at in Marriage, doth appeare ground sufficient to ustifie the Marriage of Ancient persons, and uch as have over-lived the yeares for generation, though they cannot in some way be means f encreasing the Church, yet they may use ny meanes to live comfortably in the Church.

If you should demand the question of Ancient Married persons, whether they find the Marriage estate comfortable to them in their ld Age or not? They would readily returne ou an Affirmative Answer, that if God should ake away either of them, that the surviver ould not live with comfort. When God took way old *Sarah* by death from old *Abraham*, he mourned and wept for parting with her; which doth imply he had comfort in her, hough he could have no Children by her; but his being a meer unnecessary Nicety we shall pend no more words about it, and shall also desist from further prosecuting the ends to be aimed at in Marriage, which you may perceive to be three; first, the glory of God in the propagating his Church; Secondly, the subduing our corruptions and fleshly lusts; Lastly, the enjoyment of comfortable society. Gen. 23. 2.

We are in the next place to come to consider some things of the meanes we are to use to obtaine a meet helper. The first meanes to drive on so pretious a designe by, as the gaining *The first meanes to obtaine a good wife.*

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a meet helper, is prayer; The Lord takes it to his own prerogative in a speciall manner to be the bestower of good Wives. *House and Riches are the Inheritance of the Fathers, but a vertuous Wife is the gift of God, Pro.*19.14. Beloved in the Lord, there is no gift the Lord bestoweth but is richly worth asking; and how can we aske but by Prayer? It is a mercy that God will let us know where a mercy is lodg'd: Now this mercy as well as others is lodg'd in Heaven, *Every good gift, and every perfect giving is from above, and commeth down from the Father of Lights, Jam.*1. 17. Faithfull Prayer hath a long Arme, it can reach from Earth to Heaven; labour then to improve prayer aright for the obtaining this blessing, and waite upon God in the use of other meanes, and doubt not of good speed; I am very confident, that these mercies are fullest of juyce that are given us from Heaven, as in answer to faithfull prayer; how full of splendor will thy Wife be in thy eye when thou look'st on her as given from Heaven? And by the way let me adde, that happy are those Wives that are obtained by the faithfull prayers of their Husbands: For they shall be best beloved, and most prized, because they are received by their Husbands as a love-token sent them from Heaven. The Servant of *Abraham* was well acquainted with the meanes to gaine a good Wife for his Masters Son; Aske some how they come by such and such a thing, and they will tell you they got it with a silver hooke, and such a hooke

they

they have that will bring them any thing in, (if you will beleeve them.) But this godly servant was furnished with silver and gold enough to make use of a hooke or hookes to have driven on his designe by, but he was better furnished than so, for he had the gracious hooke of Prayer, and with that he penetrates Heaven, and there lies he tugging till he had obtain'd the mercy of a good Wife, and meet helper for his young Master. The same course must thou take for to obtaine this mercy for thy selfe; and thou maiest receive incouragement to walke first in this way of seeking God by prayer, before any other meanes be used, if thou wilt but take a survey diligently of the blessed event the servant of *Abraham* had of his going to God for direction in this case: And so a blessing on his journey. As he that takes a wife without consent of Parents can looke for no portion with her; so be sure that he that takes a wife without the Lords consent (as he doth in a sense that begs her not of him by prayer, (can looke for no comfort, and comfort is the portion which God gives with his Daughters; nay, on the contrary, such a man may expect discomfort instead of comfort, and a curse instead of a blessing. God knows how to meet with thee, and to cause all thy Gourds of comfort to wither; make thy self certaine of this, That is, if thou do neglect the performance of this duty of seeking God by prayer for a good Wife, that except thou be afterward deeply humbled for this sin, the Marriage condition

shall

shall not be sanctified to thee, and if not, thou wert better a thousand times not live in that Estate of life; for thou canst not expect so much as one Honey Month, (as we say) but many months and yeares of Gall and Wormewood. We sometimes advise our friends that they take heed they do not marry in hast, least they repent at leisure; Truly, they make too much haste to marry that forget (much more slight) seeking God for direction, and a blessing this way, therefore they shall have cause enough to repent; (but God grant they may repent aright, that the curse may be turn'd into a blessing.) We have done with the first means we must use to obtaine a good Wife, that is, prayer.

The second meanes to obtaine this desirable blessing, is, to looke at such things in the choise of a Wife which makes her a good Wife, and a meet helper.

Thou wilt say, what things are they? (or what particulars) that a man ought to look on in a woman as fitting her to be a good Wife, and meet helper?

I answer, there may be some things inward, and some things outward making her such, if she enjoy them, or if not, the contrary.

If it be demanded, what those inward qualifications be that make a woman a meet helper? I answer, The first is Grace, or the manifestation of the true feare of God in the heart, by the fruits of holinesse in the life; without this it is not possible that a woman can be a meet

The first qualification of a good wife.

meet helper; for if she be unable (as an instrument) to contribute something to make supplies to the necessities of the best part of a man, (that is, the soule;) How can she be a meet helper? But a graceless Wife is unable to contribute the least mite this way, therefore she can be no meet helper. *Be not* (saith the Apostle) *unequally yoaked with Infidels*, 2 *Cor.* 6.14. which in the verses following he labours to amplifie; There can be no spirituall society between a gracious and ungracious spirit. The Apostle speakes of Marrying in the Lord. The Wife is bound by the Law (saith the Apostle) as long as her Husband liveth: but if her Husband be dead she is at liberty to marry whom she will, only in the Lord, 1 *Cor.*7.39. And to be joyn'd in holy wedlock to a gracious person, is to marry in the Lord. The Apostle, in labouring to maintaine his own, and his fellow Apostles priviledges at large, particularizeth his, and their liberty to marry. *Have we not power to lead about a Sister, a Wife*, &c. power they had to marry, but his Wife must be a Sister, 1 *Cor.*9.5. In the old world it was one of the principall sins that did provoke God to drowne the Inhabitants thereof, that the Sons of God (and they were the godly men of that time) did marry with the Daughters of men, (that is, ungodly persons,) *Gen.*6.2. *David* tels us, that all his delight was in the Saints, even in those that did excell in vertue, *Psal.*16.3. It was the sin of *Solomon* that he tooke Idolatrous Wives, which was the cause of sad judgements

ments spirituall and temporall on him; his Wives drew away his heart from God to their false Gods, which was a spirituall judgement: And for his idolatrous Marriages, and his Idolatry God divides his Kingdome, and leaves but a small fag of it to him in his Sons daies, which was a temporall judgement, 1 *King.* 11. to the end of the 11. verse. Nay, for his sins (whereof ungodly Marriages was a speciall one,) it hath been disputable by many good Divines, whether he were saved or not? though the most Orthodoxe do conclude affirmatively; and they ground their Charity first upon that place, *Neh.* 13.26. where he is said to be beloved of his God (And *whom God loveth, he loveth to the end, Joh.* 13.1.) Their second ground is, that he was a Penman of Scripture, and such are call'd Holy men of God, 2 *Pet.* 1. *ult.* from whence they conclude he could not perish, for God will not damne holy ones. But we may safely conclude, that this sin was very fearefull, *Sampson* must have his *Dalilah* to dally with as a companion for his Bed, but it cost him the losse of his eyes first, and then of his life and limbes, he had a bad and sad portion with her. By the way, we may see they are much deceived, that thinke it may be lawfull for a godly man to marry with a prophane Wife, even in hopes to be a means to convert her; I grant, that sometimes it pleaseth God to honour the believing Husband, or believing Wife to be an Instrument to convert the unbeliever: But for any to presume of this at the time of woing,

or Wedding the Party opposite to the waies of God, is a groundlesse presumption; But were she tractable to good Counsell, and a diligent frequenter of the meanes of Grace, there might be some footing for hope: But if not, feare having any society with her, keep thy selfe at more than staves length from her, for she is more like to pervert thee than thou art like to convert her. *Solomon*, whom we mentioned before, was better fenced against the danger of such temptations than thou art; for God had appeared unto him twice, which any good heart would have concluded, would so have conjoyned him to God, and to his Worship, that he would never have made so much as a seeme-separation from God; yet we see, that in the day of his temptation he fell back and started from God like a broken bow. Beloved, let me then tell thee, that thou hast no cause to presume of doing such a person good who is averse from God, but of feare of thy own stedfastnesse, evill wives do many times make good men bad, but alwaies bad men worse; a very Jade will draw more downhill than many good Horses will be able to draw up againe: A carnall Wife will draw a man further from God, than many good Christians with all their Exhortations, reproofes, and good Counsels will be able to regaine back. Beloved, it is then but need for thee to make grace the object of thy love, that thou maiest be guarded against those dangers thou art other wise like to be environed with, even

1 King. 11. 9.

1 King. 21. 25.

of being drawn from God, and the waies of his grace. Secondly, thou must make grace the Object of thy love in regard of the helps thou shalt find by a woman of a gracious spirit to further thee in thy holy profession; She will be a meanes to rouse thee up against security and worldly mindednesse; She will be a meanes of strengthening thy weake faith, and to help thee against all diffidence and doubtings, *Judg.* 13.22,23. She will be a meanes to stir thee up to love and good works; She will be a meanes to help thee in the growth of grace here, and so a meanes of thy happinesse hereafter; (Here are more flowers to adde to thy begun-Nosegay in the last end of Marriage) bind them together and they will be very Odoriferous to please thy senses. Thirdly, thou hast need to make grace the Object of thy love in chusing a Wife, as thou desirest thy love should hold out to the end; For if thou make Riches the Object of thy love, they may be lost, they are subject to many casualties. Riches have wings like an Eagle and may flye away, *Prov.* 23.5. and when they are gone thy love will flye after. If thou make beauty the Object of thy love, that may vanish away, for favour is deceitfull, and beauty is vanity, *Prov.* 31.30. Beauty may be taken away by sicknesse, or by some accidentall blow in the face, by losse of an Eye, by a Canker in the Nose, or some other meanes, and if once gone, love will go too. If thou make Person the Object of thy love, that may suffer much detriment, crookednes

crookednesse may grow in a body formerly straight, such a comely body may come to want a Leg or an Arme, which will be a blemish to it; Now Person being defective, love will be the same. If thou make hope of Honour the Object of thy love, Thy wives great Kindred may faile of power to advance thee, nay of power to hold up themselves; (we want not plentifull experience of this:) Or they may be prejudiced against thee and frustrate thy expectations, and make thee see too late that thou hast but built Castles in the Aire to depend on them, so all hopes that way being lost, thy love will be lost too. Now when thy love hath fetcht its last gaspe, it may be, happy were it for thee (in some sense) if thou and thy love might be buried both in one grave, for after love is once departed, what will, or can thy life be but a condition of griefe and heart-sorrow, and great discontentment, that thou shouldst have a wife whom thou canst take no pleasure in, and wouldst with all thy heart part with, and yet it may be thou shalt not part with her untill death cut thee off first. But if thou make Grace the Object of thy love, (and withall, art no whit mistaken, but thou findest it to be in the heart of thy wife in deed, and in truth;) Then as grace doth encrease, so thy love will abound, but grace cannot but encrease continually, therefore love will multiply in thy heart exceedingly. Now as thou desirest to be kept from Apostacy, or falling from God, and the waies of his grace:

And as thou desirest to be helped forward in all Christian Counsels, and good waies: And as thou dost desire to keep life in thy love, and to encrease therein, to thy own comfort, and the comfort of thy wife, so let it be thy care, in the feare of God, to looke to thy own heart, that it deceive thee not, but that thou dost indeed make Grace the Object of thy love in the choice of thy wife; then thou maiest certainly expect by the blessing of God much comfort in such a Yoak-fellow in all thy wants of wealth, or health of soule or body, and mayest whilest thou enjoyest her begin to write encomiums of her, and when she is dead, then with *Jacob* set up a pillar upon her Grave, and perhaps maiest truly say, *Many Daughters have done vertuously, but thou excellest them all; for favour is deceitfull, and beauty is vaine, but a woman that feareth the Lord, she shall be praised: Give her of the fruit of her hands, and let her own works praise her in the Gates.* Here we shall turne in, and proceed no further in the amplification of the first inward qualification of a good wife.

Gen 35. 19, 20.

The second qualification of a good wife.

In the second place, the chiefe qualification of a good wife (next saving Grace) is sweet disposition of Nature, that she be of a quiet and peaceable spirit; for it is much to be bewailed, that in divers men and women, that we doubt not in the least measure but that they are very gracious, and desire to prove their soules to God in all waies of holinesse, yet are of bad Natures, and themselves cannot but see it, and I doubt

doubt not but they desire to bewaile it before God in secret, and yet cannot attaine to have their Corruptions in this kind mortified in any comfortable way; yet it must be granted, that such persons are not (many times) comfortable Consorts; And therefore thou that art to make choice of a wife hast cause enough to endeavour to avoid laying a Conjugall tye upon thy selfe, to live and dye with such a woman, though otherwise one of good parts. If a woman be of churlish nature, & of crois dispositons in the abstract, she will cast such a coole damp on her Husbands love, as may not only chill, but kill it; whereby (though she may be a sad sufferer her selfe) she will abundantly prejudice her Husband in his comforts, and may shorten his daies: For a man cannot live that cannot love; the love of any thing gives contentment to the mind to enjoy the same. A crosse and tarte nature in a wife un-wifes her, (as I may say) for she that is not a meet helper, is either not a wife, or else a very imperfect one; for how can she be said to be a wife that is not a meet helper, who is unfit for comfortable society? but such a wife is as sharp and bitter, touchy and tangue by nature, will not (ordinarily) be sociable, loving, kind, and amiable in her carriages and deportments to her Husband; and doth it not concerne thee to avoid her in thy choice of a wife, for such a woman as we speake of will not make a good Wife, nor good Mother, nor good Dame, or Mistris, she will not be good in any relation,

(I meane, in the latter part of this discourse, where an untoward nature is predominant in a woman.) *Solomon* saith, *It is is better to dwell in a corner of the house top, than with a brawling woman in a wide house, Prov.* 21.9. He also saith, *The contentions of a wife are a continuall dropping, Pro.* 19.13. A continuall dropping will weare, waste, and consume stone, (as observation will prove). And truly, this dropping from a contentious wife will weare, waste, and consume, not only all the comforts that her Husband otherwise might have in her, but his skin, flesh, bone, marrow, and vitall spirits, and all in time. The Apostle tels us, that *a meeke and quiet spirit in a woman is of great price with God*, 1 *Pet.* 3.4. And so it is doubtlesse with every rationall man; therefore as thou wouldst avoid many inconveniences in the Marriage Estate, and wear the comforts of it as a Crown of all temporall felicity: So labour to gaine a woman of sweet naturall dispositions, of a very Amiable and Affable carriage, of a meeke and quiet spirit, the happinesse whereof will be permanent.

In the next place we shall proceed (by the helpe of God) to some outward (yet very necessary) qualifications for thee to pitch thy thoughts on, and to labour to obtaine, that so thou maiest lay a good ground-worke to prevent too late Repentance in thee for thy Rashnesse.

The third qualification.

In the third place, to make an addition to thy comforts in the Marriage Estate, be very carefull

carefull in thy Choice to satisfie thine Eye, both in the Person and Favour of such a One as thou wouldst enjoy for thy Consort, both in Bed, and at Board, (as we say) And in this thou must be somewhat curious. Beloved, there is a threefold Curiosity; First, there is an unnecessary Curiositie; thou maiest be nice, and this is fleshly and carnall, and may come within just suspition of that sin of making provision for the flesh to fulfill the lusts thereof, *Rom.* 13. 14. Secondly, there is a Prudentiall Curiosity, and that is, when a man laies a ground-worke of Contentation before-hand (yet therein observing a Mediocrity too) for the future. Thirdly, there is a conscientious Curiosity; and that is when a Christian labours to prevent temptations, and so to circumvent his spirituall Adversaries. Now the first, that is, Unnecessary Curiosity is to be condemned, but the other two to be commended, for they provide for purity of heart and life, as also for perpetuating love and sweet society. First, it provides for purity, *&c.* and prevents the contrary; for by undeniable consequence it will follow, That he who doth not rejoice in the Wife of his Youth; and he whose Wife is not to him as a loving Hind and pleasant Roe, will be ravisht with a strange woman, and embrace the bosome of a stranger, *Prov.* 5. 18, 19, 20. *Rebecca* was beautifull and faire, *Gen.* 26. 7. And her Husband was taken therewith, for he could not forbeare dalliance with her when it was dangerous to his life, *ver.* 8, 9. Which strength of

his affections to her being so abundantly satisfied with her beauty; Divines render as a reason, that he only, of all the Patriarkes, was preserved from the sin of Polygamy; strength of affections betweene married persons is a soveraigne antidote against all uncleanneſse: And how can strength of Affections be expected where there is not satisfaction in each others persons? But where there is, there Temporall mercies become spirituall advantages; then judge, whether it be not (under this maine consideration) of very great concernment to mind meeting with both person and favour in such a one as thou desirest to wed: But in a second place (yet in a way of subordination to the former) this satisfaction before spoken of, tends to the perpetuating love betweene thee and thy pleasing Consort. *Jacob* had two wives, *Leah* and *Rachel*; Now the Holy Ghost mentions no deformity in *Leah*, but that she was tender-eyed, but *Rachel* (saith the Text) was beautifull and faire (or well-favoured.) *Gen.*29.17. Then in ver. 18. the Text saith, *and Jacob loved Rachel, and said (to her Father) I will serve thee seven yeares for Rachel thy youngest Daughter.* He was so taken with her beauty, that he was content to serve even a seven yeares apprentiship (as we may say) for her; and verse 30. it is said, *He loved Rachel more than Leah*; But some may say, Hot love is soone cold, did this love hold out? I answer, yea, longer than life; for after God tooke *Rachel* away by death, (who died in Child-

Gen 35. 19.

Child-bearing) her Husband takes care two waies to preserve the remembrance of her; First, he cals her Son (whom she died of) *Benjamin*, (the son of my right hand;) as if he had said, this *Benjamin* was the son of my wife *Rachel*, who was as deare to me as my right hand; His mother had call'd him *Benoni* (as much as to say, the son of my sorrow;) but that name must not passe, because it would not hold out the strength of *Jacobs* affection to *Rachel*; Secondly, *Rachel* must have a Piller erected on her grave (as we noted before on another occasion) for an Honourable remembrance of her to posterity, and it was call'd the piller of *Rachels* grave, saith the Text, *Gen.*35.20. Yet further marke the expressions of *Jacob* concerning *Rachel*, (many yeares after her death, as the Narrative of them are made by *Judah*,) *And thy Servant my Father said unto us, Ye know that my wife bare me two Sons, Gen.*44.27. [*My Wife*] which as it is here used is an emphaticall expression, he doth not say one of my wives, nor yet my wife *Rachel*, but my wife; he seemes to forget that *Leah* was his wife, or as if he had no wives lying in his bosome but only *Rachel*. I say, A man being fully satisfied in his Wives person and favour, his love is perpetuated, it prevents many sad eruptions, heart-breakings, and unkindnesses; it sweetens society, it helps to a comfortable bearing of afflictions, it easeth cares; do not thinke it to be a triviall thing to labour to receive full content in the person of thy wife; I am able to acquaint

acquaint thee, that I knew a Gentleman who was very godly, that being to looke out for a Wife (which was indeed to be a second wife,) he tooke speciall care to meet with one truly gracious, and of a sweet, loving, and meek nature, (and I am able with much confidence to averre he was not frustrate therein;) But in the meane time did deny himselfe about her person, for he was so taken with the other two, that he accepted of a person crooked, and of hard favour; but within short time (sad is it to tell) he takes her defects into consideration, and by degrees fals to slight his wife, and then to hate her, and take no delight in society with her, who being once (in speciall) in a great passion and rage against her in the time of Family Prayer, did in her own hearing, and in the presence of divers of his Children, (growne up to some discretion) and also in the hearing of his Servants, earnestly beg of God to discover, unto him that great sin of his that did provoke him to give him a crooked wife. Truly, it was a crooked prayer, and did mightily disturbe (and not without cause) this precious wife. It is true, that favour is deceitfull, and beauty is vanity, as hath been considered already: But that hath been only in relation to the making it the Object of thy love, for so it is vaine and sinfull; yet it hath its use, and some eyes must have many graines of it too to make a well accomplished wife for them. Here by the way, how much then are those Parents to blame, that straine their power

over

over their Children beyond due limits, in laying engagements and commands on them to like of such persons for Husbands, and Wives, for them, as they shall thinke most meet, which if they will not (because many times they cannot, by reason they are not able to close in their hearts and affections with their persons and favours;) then they must be frown'd upon, call'd disobedient Children, and disinherited, cast off as if they were but a bastard Generation: But if this (in a speciall manner) be not a provoking Children to wrath, and a discouraging of them, I know not what is; which sin of Parents the Apostle forbids, *Col.*3.21. Now in the feare of God let Parents be admonished to beware of this sin, of enforcing their Children to accept of such Husbands, and Wives, as themselves only chose without, nay, against the free consent of their Children. But if Parents will not be exhorted to the contrary, let them know, that they are in a high degree accessary to all the brawlings and contentions that fall out after such Marriages betweene their Children, and they must answer before the Bar of Gods Tribunall for all breach of Covenant, all Marriage-bed defilement, for all poysonings, or other bloudy plots to take away the naturall lives of either person; and they are guilty of all disorders, of all non-performance of Family duties, of all dishonour brought to God by their Children in the Marriage estate, and (so by undeniable consequence) of their Childrens Damnation for such sins, though the Children

are

are accomptable before God for their owne sins too. Thou that art a Father, or Mother, remember that saying, *Call the Maid and aske at her mouth, Gen.*24.57. We have been larger on this particular than was at first intended, but (Beloved) we hope for thy profit; and so we conclude it, and passe on.

The fourth qualification, &c.

In the fourth place, if thou wouldst have a meet helper thou must looke at fitnesse of Age in that woman whom thou desirest to be thy Wife; Or else how canst thou expect meet helpe from her in all conditions; If a man of fit age for Marriage chuse a girle for his Wife, or if a Young Man Marry with an old woman, and expect furtherance from such in that estate of life, they befoole themselves; for the Girle stands in need of a Dame to instruct her in all points of womanhood to fit her for to be a good wife, and the old woman stands in need of a Nurse to waite on her in her decrepid Age. Now in this particular we shall use the more conciseneſse, because we have spent some time this way before, yet we must confesse, those lines did chiefly relate to cautionate the Man not to mind Marriage before ripe in Age for that state of life; But as a man must not marry till of fit Age, so neither must he chuse a wife therein unfit; yet both Divinity and Philosophy will justifie that man that doth match himselfe to a Girle, rather than he who doth marry an old woman; for a Girle may in time become a woman fit to beare Children, and guide the house, as the Apostle requires,

1 *Tim.*

1 *Tim.* 5.14. which are spirituall ends of Marriage: But the old woman will be more and more unfit; Now though it be not convenient that a woman of eight or ten yeares older than the man should be joyn'd in Marriage with him, yet no man of understanding dare deny, but that it may be lawfull, provided that the woman be not past Child-bearing, and withall, be of an able and healthfull constitution; But if otherwise, two speciall ends of Marriage are frustrate, and then it is a sin against God, and Nature too, to be so joyned in Marriage: But when a man about twenty sixe yeares old shall be married to a Maid of about twenty, or a Man about thirty yeares old shall marry with a maid about twenty foure, such Conjunctions are of good report; and such persons, as they are Youthfull together, so they grow aged together, and are never estranged in their affections one towards another, if other qualifications also correspond. And besides, the fruit of such Marriages ordinarily (by the blessing of God) is to have Children betimes in youthfull daies, when their Parents can best care for them, and take paines with them, which Children, if the Lord give them grace, prove as a staffe or support to their Parents, (under God) in their old Age, which is a blessing abundantly desirable. But all men both Religious and Morall do condemn such men as in their youthfull daies will (for any sinister end in the world) joyne themselves in Marriage with women of above fifty (nay, sometimes above sixty) yeares Old; Gen 18. 23.

Old. There can be no Issue from such Marriages, unlesse God worke a miracle, which who can expect without great presumption. And besides, this disagreement in yeares breeds a disagreement in life; for a young man cannot entirely love a woman so much older than himselfe, that when he is in the prime of his yeares and strength, that then his wife should be crazie, unhealthfull, unhandsome (for him to have neere society with,) and of a withered body, whereby he is Obnoxious to an inundation of temptations of all kinds, from his spirituall enemies (even) to uncleanneſse, to unbridled passions, to Company-keeping, and so to the neglect of the duties of his Calling, and of his Family, and so to lavish expence, to the undoing of him and his; thus I leave to thy selfe to judge, whether a fit Age be a good qualification in a woman to make her a meet helper to thee in the Marriage estate or no.

The fifth qualification, &c.

The fifth Qualification necessary to make a woman a meet helper, is, to be descended from the Loines of godly Parents: But before I proceed to shew thee how this is necessary, I shall briefly premise one thing, (*viz.*) That thou maiest warrantably take a wife from *India*, (whose Parents were Heathens,) from *Rome*, from *Spaine*, or out of any prophane and irreligious Family, provided, that her selfe be a sincere Convert, a godly, pious, and religious woman; for it is not her Parents and thee, but she and thou that make but one flesh; this premised, I say, it is necessary to marry a wife

out

out of a godly Family; First, in relation to thy Off-spring; Secondly, to thy selfe; First in relation to thy Off-spring; for hereby the Covenant of Grace runs to them in the fuller streame, the entaile is the stronger, (as I may say.) God threatens *to visit the iniquity of the Fathers upon the Children*, but *to the third and fourth Generation, of them that hate him*: But he promiseth, *to shew mercy unto thousands of them that love him, and keep his Commandements*, *Exod* 20.5,6. God makes a Covenant with seeds seed, *Isa.*59.21. If thy Children can look back, and upon good grounds conceive their Progenitors for many Ages past did feare the Lord, they may (if they fear the Lord themselves) comfortably conclude, that through free Grace they have an Interest in the Covenant of Grace, even in that Covenant that God made with *Abraham* to be the God of him and his seed for ever, & so may comfortably improve that Covenant, by a true and lively faith, to assure their soules that they are, not only members of the visible, but of the invisible Church of Christ; and that they may do this, remember that I said, they must feare the Lord themselves, and they must have a lively faith, or else all the faith and holinesse of their Parents, at a further or nearer distance, will stand them in no stead, in relation to spirituall advantages: But as for outward blessings, all the Children of the faithfull may have the greater portion of them for their faithfull Parents sake on both sides, I say, on the Mothers side,

side, as well as on the Fathers; *I have been young* (saith *David*) *but now am old, yet never saw the righteous forsaken, nor his seed begging bread, Psal.37.25.* Then in the 26 *ver. He is ever mercifull and lendeth, and his seed is blessed.* Againe, if thy wife be of the seed of the faithfull, then both she and her Children are interested into the benefit of their Fore fathers prayers, (we meane in this place only for outward things.) *Abraham* praies unto God for *Ishmael*. *Oh* (saith he) *that Ishmael might live in thy sight, Gen* 17.18. Then in the 20. v. God answereth him, *As for Ishmael* (saith God) *I have heard thee. Behold, I have blessed him, and will make him fruitfull, twelve Princes shall he beget, and I will make him a great Nation.* Beloved, you may here note, That not only *Ismael* himselfe shall have the benefit of *Abrahams* prayers, but his seed also, for they should be Princes, and indeed a great Nation, and yet they were *Abrahams* seed only according to the flesh; (but had they been his spirituall seed too, these mercies might have been sanctified to them and so made the greater.) Indeed, *the Prayers of the righteous avale much, Jam.* 5. 16. Lastly, as thou desirest to have comfort in thy Wives kindred, thou must labour to chuse her, as one springing from the stock of the faithfull; for as thou dost marry her to be thy wife, so thou dost marry her kindred (as I may say) to be thy kindred. And what comfort canst thou have (when thou art of a Heavenly frame of spirit thy selfe) to have society

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and communion with a carnall and irreligious kindred? Surely but little: So much also for this first particular.

The sixth qualificatio, &c.

The sixth qualification which is necessary to be look'd after in the choise of a Wife, is, a competent outward Estate; And herein I might save my labour to put this down for a direction to some, for it is the first thing, nay, the all in all their hearts are affected with, except the Amorous reflectings of their wanton eyes on some paint, and Features in the Face, and compleatnesse of person, meerly to satisfie their wanton, fleshly, and sensuall appetites (which in this kind is unlawfull, though otherwise commendable, as before discussed.) I would have every man in a due place, and with some moderation of his exorbitant affections, not only look after, but labour for, a convenient portion with his wife in Marriage, and that as he desires her to be a meet helper. And first, because the things of this life are the good Creatures of God; they are blessings, nay, singular blessings, when sanctified to us, & of speciall use to us whilest we are in this our Pilgrimage, to carry us through the world without distractions and worldly encumbrances, that we may with the more enlargednesse of heart walke with our God in a holy Conversation, and that with cheerefulnesse: Only, we had need take great heed *we trust not in uncertaine Riches, but in the living God*, 1 *Tim.*6. 17. and that *if Riches encrease we set not our hearts upon them*, *Psal.*62.10. I say, we have need to

prevent these evils, because all blessings both spirituall and temporall are sanctified to us but in part. Againe in the second place, it is lawfull for a man to mind a portion with his Wife, because it is the duty of Parents to lay up portions for, & to give portions to their Children, 2 *Cor.* 12. 14. The Apostle laies it down positively, that *it is the duty of Parents to lay up for their Children:* though he apply the same in a spirituall sense. *Job* gave his Daughters Inheritance among their Brethren, *Job* 42. 15. *Elkanah* gives unto his Sons and Daughters Portions, 1 *Sam.* 1. 4. When *Caleb* bestows his Daughter in Marriage to *Othniel*, he gave him a portion with her over a South land, and after on her demand, the upper and nether springs, *Judg.* 1. 13, 15. In the third and last place, a man may looke at portion with a wife, because he cannot live at so low a rate when he is married as he could when he was a single man, and his wife doth encrease (or help to encrease) this his Charge, therefore there is all the reason in the world she should bring some additionall maintenance; *For Money answereth all things*, saith *Solomon*, *Eccl.* 10. 19. We have a Proverbe, that Money will keep love warme; I must confesse, that it may be true thus, that as Money answereth all things, (as *Solomon* hath before said) so it takes away all distractions and perturbations from the spirit, and so leaves a man free with the greater torrent of love to run into the bosome of his wife, and in a Reciprocall way to receive the like

like from her again. But Beloved, I beseech thee beware of wedding a purse of Money; I have acquainted thee with the casualties and dangers that may overtake those that make wealth the Object of their love: And let me tell thee whoever thou art that art Muck-warme, thou maiest feare, that all the happinesse thou wilt meet with in thy choise of a Wife will be confin'd in a purse, or in a bag of trash, (for so is the gold of *Ophir* in comparison of a vertuous wife, nay her price is farre above riches;) Therefore if God hath lent thee a sufficient outward Estate to carry the charge of Marriage about withall, then, though it may be lawfull for thee to look at some portion with a yoke-fellow, and thou maiest thankefully receive what God hath provided for thee; yet if the portion be but small, nay, if none at all but spirituall vertues, even the riches of the mind, let (in such a case) the thoughts of riches pass, and accept of the woman with her inward treasure; and as *Mordecai* said unto *Hester* in another case, *Who knoweth whether thou art come to the Kingdome for such a time as this*, *Hest.* 4. 14. So I say unto thee, who knoweth but that God hath given thee thy wealth for such a time as this, even to enlarge the outward comfortable living of such a precious woman, who spiritually doth live in the bosome of Jesus Christ; We shall desist from further prosecution of this sixth qualification, and proceed to the next. Pro. 31. 10.

The seventh qualification (or necessary ingredient) *The seventh qualification in a woman.*

gredient) to make a woman a meet helper, is, frugality or good Housewifery, and this doth in a fit place succeed the last foregoing qualification: for that did fully and clearely make it out to be lawfull for a man to have an eye in Marriage to a womans outward estate (alwaies provided, that it must be in due place, and moderate.) But what advantage will it be to a man to have a great portion with his wife, if she be expensive, wastefull, profuse, & prodigall in her carriage; such a wife will make good two Proverbs, that is, she will bring a noble soon to nine-pence; And what she brings in with a rake she will disperse with a forke: This is the foolish woman *Solomon* complaines of, that *pulls down her house with her hands*, *Prov.* 14. 1. Such a woman will soon bring her Selfe, her Husband and Children to a Morsell of bread. Its too well known, that some painefull, carefull and industrious Husbands cannot get beforehand in the world, but are alwaies hinderly, and beggerly, by meanes of their wives, who are most jolly, jocund, and junketting Dames in the Townes and Places where they live; These will rob their Husbands at every turne, take Money out of his purse; nay, make Money of Meat out of the powdering tubs, Corne out of their Chambers, Bread out of the Cupbords. Oh these are worse than High-way Thieves, for they might be avoided, but these sometimes are not so much as suspected; but were they, how shall a mans ruine be prevented from being brought by such Caterpillars perpen-

perpendicularly upon his head? Beloved, if thou wouldst avoid such an unsufferable Crosse in the Marriage condition, take heed then beforehand that thou be not ensnared with a Maid or Widdow of a frollick dispositon beware of those who are gadders abroad to Faires, and every meeting of pleasure; take heed of such as are full of levity, figging here and there, not knowing in what place, nor in what company to spend their time; Its very true, that if thou canst meet with a wife qualified with true grace, thou needst not feare such an unmeet wife as we here mention, but (with great griefe be it expresst, that) though it be a mans duty to aime at obtaining a gracious wife, as we have said, yet there is a kind of infinite difficulty in meeting with such an one; And you shall heare a woman (even the Mother of King *Solomon*) say as much, *Pro.* 31. 10. And according to the judgement of divers Orthodoxe Divines, *Solomon* doth averre the selfe same in his *Eccles.* a booke which he wrote after his repentance for his Idolatry and loose walking with his God, wherein he doth complain that among his thousand Wives and Concubines together (for so many he had in all, seven hundred of one, and three hundred of the other, 1 *King.* 11. 3.) he found not one that was a godly woman, *Eccl.* 7. 27, 28. Therefore to conclude this particular likewise, let me intreat thee to take up this direction to labour to walk thereby, and I dare assure thee thou shalt no whit repent of thy paines herein.

The eighth qualification in a woman.

The eighth and last qualification to be eyed by thee in a woman whom thou wouldst enjoy as thy Wife, is, so much Education and breeding as is necessary in a woman in relation to thy ranke and condition; yet this I shall not urge as upon cleare and absolute Necessity, but upon necessary conveniency: For as an absurd, clowniſh, and sordid behaviour ill becomes a man: so all unworthy, fliggiſh, hoydenly carriage as ill becomes a woman; And herein I appeale to all rationall and intelligible persons of both Sexes. The compleat and comly behaviour of a woman, both at home and abroad, is an Ornament both to her selfe and Husband, and if thou be a wise man thou wilt be ashamed to see the contrary in thy wife; I shall content my selfe in the bare naming of this. I might urge at large the comly behaviour of *Rebecca* when she met with her Husband *Isaac* the first time, how she alighted from the Camel, and covered her face with a vaile, *Gen.*24 64,65. which carriage of hers was very comely, and did demonstrate her education and breeding to be singularly good. Thus we have done with the second meanes to be used to gaine a good wife, and a meet helper; You may be pleased to remember we told you the first meanes was to go to God by prayer, to beseech him to bestow a good wife, and a meet helper on you. The second was, that you must look on such things, or qualifications, as made a woman to be a good wife, and meet helper, and these qualifications

cations are in number Eight. First, Grace; Secondly, Sweetnesse of Nature; Thirdly, Comlinesse of person and favour; Fourthly, A fit Age; Fifthly, An honest descent; Sixthly, A Competent portion of outward things; Seventhly, Frugality and good Huswifery; And lastly, Good Education and Breeding: Through all which particulars, in the strength of our God, we have proceeded. Now by the same assistance we shall proceed to handle two meanes more, and then come to the duties Married persons owe each to other, and to their Families.

The third meanes to obtaine a good wife.

Thirdly, if thou dost desire to have a good wife, and a meet helper; Thou must labour by honest and just meanes to obtaine the consent of Parents on both sides, which if thou be wanting in, thy marriage will be rather curst of God than blest, and thou shalt have cause rather to mourne, than to rejoice in that condition; for thou must be convinced in this, that the very Essence of Marriage is the agreement of the parties, and the consent of Parents. Great is the Interest that Parents have in their Children, and the power that God hath invested them with over them; First, for their interest in them, as the Apostle saith in another case, *You are not your own, but are bought with a price*, 1 *Cor.* 6. 19, 20. So may I say to Children, You are not your own, but you are bought with a price; Your Parents have bought you, (for though to speake most properly God be the giver of Children, as no man

nor Angell can deny, for Children are the Inheritance of the Lord, and the fruit of the wombe is his reward, *Psal.*127 31. It was the Lord that opened *Leahs* wombe, *Gen.*29. 31. And it was the Lord that did with-hold from *Rachel* the fruit of her wombe, *Gen.*30.2.) yet in some sense Parents may be said to have bought their Children, for their Mothers buy them deare, they conceive them, beare them, and bring them into the world with great pain and griefe, sometimes Children cost their Mothers their lives in Child-birth, or Child-bed; *Benjamin* cost his precious Mother her life at such a time, *Gen.*35.17. 18. The Tree doth sometimes wither and dye that the fruit may live; And when Children are borne they cost both Fathers and Mothers much paine, cost, griefe, and feare in bringing them up. They have much trouble and watchings early and late about them: Besides, what heart-breaking paines doth Parents take to leave some maintenance for their Children? Children then you see cost their Parents deare. There is no man can say that he hath so good an Interest in any thing he doth enjoy as Parents have in their Children, they are bone of their bone, and flesh of their flesh. Now then from this Interest Parents have in their Children, as appeares evidently, we may conclude thus much, That it is an offence and a sin of an high nature for Children to bestow themselves in Marriage without, much more if against, the free consent of their Parents; First, humbly sought and

and obtained; Secondly, Great is the power which the Lord of all Creatures in Heaven and in Earth hath Invested (I say) Parents with over the bodies of their Children; (for we must know, that God is the Father of spirits in a more peculiar manner, and hath them wholly and solely at his own command,) and that in relation to the bestowing them in Marriage. Parents have power to bestow their Daughters in Marriage, and to take wives for their Sons, *Deut.*7.3. which I gather from that place by the rule of contraries, but the Text is most properly an Inhibition of corrupt Marriages; but more full to this purpose is that place in *Jer.*29.6. Where the Lord speakes thus, *Take ye Wives and beget Sons and Daughters. And take you Wives for your Sons, and give your Daughters to Husbands*; Which makes this point cleare, That the Lord (I once more say) doth Invest Parents with a full power over their Children in relation to Marriage; (yet mistake me not, I dare not thinke, much lesse say, that Parents have a power to force their Children against their own wils to marry or be married as they please; I only intend, that though Children must have their own free consents to marry with such or such a person, that yet they may not, nor lawfully cannot without the consent of their Parents;) So that from this power God hath given Parents over their Children, we do againe averre the truth of the former Conclusion, that is, That it is an Offence and sin of an high nature for

Children

Children to bestow themselves in marriage without (much more if against) the free consent of their Parents. But to lay this sin yet closer to the hearts of cursed and rebellious Children, let them know, and know it assuredly, that it is as cleare a truth as is involved in Gods Booke (with reverence be it exprest) that for them to bestow themselves in Marriage thus without (much more, I say, against) the consent of their Parents, is a Capitall breach of the fifth, seventh, and eighth Commandements of the Decalogue; First, they transgresse against the fifth Commandement, for therein God commands them *to honour their Father and Mother*; And by this their bestowing themselves in Marriage against their consents they cast the greatest dishonour upon them that can be thought, for by this act of theirs they seeme to dispute (nay, they do dispute) their Parents Interest over them: nay, further, the validity of the free Donation of *Jehovah* himselfe, who hath, as you have heard, given Children to be under their command, even in this particular to which we speake; and these Miscreants, these Rakehels, say with those in *Psal.*2.3. *Let us breake their bonds asunder, and cast away their cords from us.* Secondly, these undutifull Children do violate the seventh Commandement, wherin God saith, *Thou shalt not commit Adultery*; Now this is a most undeniable truth, that those who presume to step into the Marriage condition, in a way point blanke to that which God

God hath ordained, never lawfully enter into such a condition; but such as having Parents living do Marry against their consent, do step into that condition, point blanke to that way which God hath ordained: Therefore such as so marry never lawfully enter into that condition; and if two be not lawfully Married, they be not man and wife, then what they are you may easily determine: You may say they are a couple of uncleane persons, or a Whoremonger and a Whore, and so they will be till they labour to be humbled for their uncleane societies, and for their disobedience against God and their Parents, and have gained God and their Parents to be reconciled to them, and till then I once more say, they live in the continuall breach of the seventh Commandement. Lastly, They transgress against the eighth Commandement, for therein God saith, *Thou shalt not steale*; Now such as marry against the consent of Parents are the greatest thieves in the world. You may remember that I told you that Children are dearer to their Parents than all that besides they enjoy, and that they have bought them very deare: Now if thieves breake the eighth Commandement, then surely these that thus marry against their Parents consent, being thieves, do breake that Commandement. How fearefull then is the condition of such persons as they? The Apostle *James* saith, *that he which keeps the whole Law and failes but in one point is guilty of all, Jam.* 2.10. How much more guilty must such be who

who faile in three points, as thoſe hot-ſpurs do who make more haſte than good ſpeed? *Sampſon* had better learned, and did better practice, He tels his Father and Mother that he had ſeen a woman in *Timnah* that pleaſed him well, *Judg.* 14.2. then in ver. 3. he pleads for their conſent; Now untill he had gotten the conſent of his Parents he would not marry, then in *ver.* 10. his Father and Mother went down with him to *Timnah* to his Marriage; Mind well the carriage of *Abrahams* Servant, which was made uſe of before on another occaſion, *Gen.* 24.33. and ſo forward. Therefore when thou doſt deſire to marry, and haſt ſpied out a perſon whom thou canſt love, then firſt acquaint thy own Parents with it, ſeek their counſell and conſent, which when thou haſt obtained, breake the matter to the Maids friends, but ſtep not one foot further till Parents are ſatisfied on both ſides, and then do as God and friends ſhall direct. I ſhall wade no further in this third meanes, but come to the laſt.

Yet, before we proceed thereto, here fals in a caſe of Conſcience, ariſing from the laſt particular, namely, whether a man may under no conſideration beſtow himſelfe in Marriage againſt the conſent of parents? This is neceſſary to be ſpoken to in this place for ſome poor ſoul may object, and ſay,

I apprehend in my ſelfe a cleare Call to change my ſingle condition, and to enjoy the Marriage eſtate, for I find my ſelfe in ſome

poore

poore measure fit for it; God having graciously bestowed on me those gifts before spoken of in some degrees; and this I am sure of, I am unfit for the single life, having not the gift of Chastity, but upon all occasions burn with fleshly concupiscence, to Gods dishonour, and to the wasting of all my spirituall comforts. I have used those meanes you mention to obtaine a good wife, and by Gods gracious providence I have found out a maid largely qualified to make a good wife; and now the obstacle is, my Parents like it not that I should enjoy her as my wife, and that because she hath too much of the feare of God in her, as they think, and not outward portion so much as they would have me enjoy with a wife; and truly, I have long waited for their consents, and used the best meanes I can to enjoy the same, but do even despaire of ever gaining of it; now Sir, I beseech you, give me a word or two of counsell and direction what I shall do in this case.

I answer, Deare heart, I condole thy condition, and cannot but sympathize with thee; I see thou art in a conflicting estate with the devill, with thy corruptions, and with thy unnaturall and degenerate Parents; yet there is some Balme in *Gilead* for thee, only first take by the way a word or two of advise: It appeares thou art qualified for, and call'd to the Marriage estate, and hast a fit opportunity to change thy life, only the obstruction sticks here, thy Parents will not consent, and that upon

upon the grounds thou hast spoken of; Then (I say) in the feare of the Lord set apart a day, two, or three, to seeke God by Fasting, Humiliation and Prayer, there bewaile thy own sins in generall, that they may have had an Influence on the hearts of thy Parents to bind them up and harden them against thee; But if thou dost know any particular sin that thou hast perpetrated, and that God may maintaine a controversie against thee for it this way, be sure Anatomize that before the Lord (on that day of thy humiliation) rip it up, let all the cursed lineaments of it appeare, labour to affect thy Heart with the consideration of all the sad circumstances and aggravations of the same, and rent the Caule of thy heart before the Lord by unfeigned humiliation, and implore his Mercy for pardon and reconciliation. Then in a second place seek to God to humble thee likewise for thy Parents sin. Thirdly, seek God to humble thy Parents for their Iniquities, and to pardon their sin. Lastly, seek God to be gracious to thee in wheeling their hearts toward thee. Now when thou hast this done, and yet hast not prevailed, beg the prayers of such as have an interest in God, both for thy selfe, and for thy Parents; which done, if no cloud yet appeare for thy comfort so big as a mans hand, then desire some godly Ministers, and other worthy Christians to grapple with thy Parents by perswasive Arguments tending to the melting their frozen hearts, and for the turning them toward thee. Now if none of these

meanes

meanes can prevaile, then wait a convenient time, expecting some comfort for thee; but if none come, and that thy necessities remaine still for the enjoyment of the Marriage estate, then know thou art bound to obey God rather than man: God commands thee to marry, though thy Parents forbid thee. In such a case, I am confident, that thou shalt not sin by marrying against the unreasonable desires of thy Parents; Mind that of the Apostle, *Eph.* 6.1. *Children obey your Parents in the Lord, for that is right.* Parents must not be obeyed but in the Lord. God is the Father of soules and spirits, now the spirit is the better part of a man, we must obey our spirituall Father rather than our Earthly. When the Apostle had spoke of subjection to our Earthly Fathers, *Heb.* 13.9. he adds, *Shall we not much rather be in subjection to the Father of spirits, and live.* To draw to a conclusion, Obey thy heavenly Fathers call in this particular, and with all humility and thankfulnesse enter into the Marriage condition; yet one thing let me add, thou must labour to carry thy selfe with much care in the humble observance of thy Parents in all lawfull things, and to counsell thy wife to do the same, and then thou knowst not but that the Lord may give thee in their hearts, to thine, and thy Yoak-fellowes great comfort even after Marriage. But to shut up all, let not any thing here discust be understood as to weaken the power of Parents over their Children, in relation to their Marriage, for that power is of

Acts 5.29.

of God, and it is inviolable, but in this singular condition, which blessed be the Lord doth not often fall out, though too often.

The fourth meanes to obtaine a good wife.

In the fourth and last place, If thou dost desire to have a good Wife, and a meet helper: Then thou must be very carefull to seek by honest meanes and (by no other) to obtaine the love of the woman whom thou dost affect with Conjugall love, and whom thou dost desire may be thy yoak-fellow to live and dye with. Now for thy orderly and Christian proceeding with her, I shall endeavour very briefly to give thee a few directions. When thou shalt come first to speech with her (thou having first gained the consent of Parents on both sides,) then let her understand with as much brevity as thou canst (in regard of her bashfulnesse and modesty) the truth of thy love and hearty affection to her; desiring her to take it into her consideration, and to consult with God, and her Parents about it; and then to do as God shall perswade her heart, and Parents advise her. Thou maiest also then (or at the next meeting) declare unto her the dispositions of thy Nature, also what Estate thou hast to live on, and what Calling thou art of, (if she be a stranger thereto:) But be sure thou tell her the truth, and nothing but the truth, dealing faithfully with her in these, and in whatsoever else is necessary for her to know: After which give her a seasonable time to consider of all. Now when thou hast thus done let thy affections sleep, (but thy judgement

judgement be kept waking,) leave all to God, commit this thy way to him, trust also in the Lord, and if it be for his glory and thy good he will bring it to passe, *Psal.* 37. 5. In the meane time sit down quietly, and rest patiently, not distracting thy selfe for the event of any thing. Now if after all this thou receive an Answer to this effect, That she can love thy Person, like thy Nature, accept of thy Estate, and approve of thy Calling, and that she is very well content to live and dye with thee: Then in the Name and feare of God thou maiest proceed to a Contraction, and in seasonable time to consummate the Marriage, and thou maiest expect (through the blessing of God) a great deale of Comfort, and be sure to find it when thy proceedings have been so upright. But suppose that when she returnes an Answer to thee, that it be an answer of repulse, That she cannot love thee, nor approve of any thing (in relation to thee) so well as to bestow her selfe on thee, and doth entreat thee to be well satisfied, and to take it for an Answer, I say, suppose it to be thus: Then thou must labour to search into thy heart and life to find out the cause of it; for God hath some hand in it to humble thee for some sin; happily thou hast hid some cursed thing in thy heart, as *Achan* did the wedge of gold and Babylonish Garment in the Earth in the middest of his Tent, for which sin of his all Israel were beaten back by the Citizens of *Ai*, *Josh.*7 5. And we know God would not go forth with Israel to

bleſſe them, and to give them victory over their Adverſaries untill this ſin was purged out; But if this be thy caſe, that (as I ſaid) there is ſome ſecret ſin lying hid in thy heart, do not delude thy ſelfe, thou muſt ſet thy ſelfe to the worke of humiliation and reformation before thou canſt expect a gracious ſpeeding in thy ſute; but when that is done, rouze up thy ſpirit, be not diſcouraged, but ſet on afreſh with vigour againe and againe, and if it be for Gods glory and the mutuall good of you both, thou ſhalt certainly ſpeed, (and further thou oughteſt not to deſire it.) But I deſire to adde one thing yet further, (and that by way of Advice,) Be very circumſpect that before Marriage thou be not prodigall in thy engagements, be ſure thou promiſe her no more Maintenance than thou art well aſſured thy meanes will make good, or that may beſeeme her in that condition, as being thy wife. Againe, take care in a ſpeciall manner that thou promiſe her no more than thy honeſt purpoſe is to make good, and performe to the full: For otherwiſe when things come to paſſe contrary to thy promiſes, it will be a cauſe of much variance, and of great breaches betweene you, which like a fretting gangrene will eat out the very vitals of love; for upon thy non-performance, or unability to make good all thou haſt unadviſedly and wickedly promiſed, ſhe will both twit thee, and exclaime againſt thee for cheating and deluding of her with faire and golden promiſes, which ſince are vaniſhed into meere vapours; it

it is more ſafe and creditable for thee rather to promiſe nothing to her that way, (but yet to do what with reaſon may be fitting.) One thing more, and no more of this, Conceale not before-hand any deficiency in Nature that may diſable thee to performe any Conjugall duties whatſoever. Thus much may ſuffice to inform thee in all the meanes thou art to uſe to obtaine a good wife and a meet helper.

We are in the next place (with the Lords leave and aſſiſtance) to come to take a view of the duties which Married perſons are obliged to performe, wherein we ſhall conſider the duties the Husband doth owe unto his Wife; and the rather ſhall we do this in the firſt place to draw on the Wife to a cheereſull performance of hers likewiſe to her Husband.

The firſt duty of the Husband to his Wife.

The firſt duty the Husband doth owe unto his Wife, is, Conjugall Affections: (Or Matrimoniall and ſpeciall love.) The greateſt part of a womans outward comfort in Marriage ſtands in the entire love and hearty Affections of her Husband toward her, and if ſhe miſſe of this from her Husband, ſhe may feare his falling ſhort in all the reſt, for the love of a Husband to his Wife is as the foundation ſtone of all his other duties; it is as the chiefe wheele in the Clock which gives a dexterous motion to all the other wheeles; thy cordiall love to thy Wife will ſweeten her condition in this life in her worſt outward croſſes, in want of health, wealth, the ſociety of good Neighbours, pleaſures, and what not; nay, let her life be

fill'd with the Affluence and Confluence of all the comforts under the Sun; yet the bare want of the apprehension of her Husbands Affections toward her will make her dip all her Morsels in vinegar and gall, and make her complaine that she doth not see one good day. Now that it is the duty of the Husband to love his Wife, appeares, *Eph.* 5.25. *Husbands* (saith the Apostle) *love your Wives as Christ loved his Church*, that is, for kind, not for measure; for the measure of the love of Christ to his Church no dimensions can demonstrate; for to know the love of Christ, the Apostle saith, it passeth knowledge, *Eph.* 2.19. and in *Col.* 3.19. the Apostle bids Husbands *to love their wives, and not be bitter unto them.* The woman was made of a Rib taken out of the side of man, and therefore *Adam* saith, *she was bone of his bone, and flesh of his flesh, Gen.* 2.23. Nay, by Gods Ordinance they are no more twaine but one flesh; and from hence *Paul* taketh an Argument to perswade the Husband to love his Wife, because *no man yet did ever hate his own flesh, Eph.* 5.28,29. You may remember that upon another occasion we did observe that *Jacob* esteemed *Rachel* his Wife as his right hand, he call'd his Sons name, of whom she died, *Benjamin*, (or the Son of his right hand,) *Gen.* 35.18. God calls the wife of *Ezekiel* the desire of his eyes, *Son of man I take from thee the desire of thine eyes with a stroake, Ezek.* 24. 16,18. The Prophet *Nathan* tels *David* in a Parable, that *Bathsheba* the wife of *Uriah* lay in

in his bosome, that is, in the bosome of her Husbands Affections, 2 *Sam.*12.3. You plainly see then that it is the duty of the Husband to love his Wife. Now that there are Scripture Incitations for it, and Scripture Presidents for it too, you must know you sin against God if you performe it not; and if you do it not, then as you have heard, you bring affliction and griefe on your Wife, so likewise you bring much prejudice on your own selfe, for you discourage her from drawing in the same Yoake with you; you disable her to be a meet helper; you make her to be uncheerfull in all the duties of her generall and particular calling; and which is worse, you expose your selfe to the strength of many noysome lusts, as elsewhere hath been mentioned; be thou so convinced that it is a speciall duty that the Husband doth owe to his Wife, even to love her with Conjugall and entire love, as that thou set thy selfe to the practice of it, wherein stands thy owne and her comfort.

The second duty of the Husband to his Wife.

The second Duty which the Husband doth owe unto his wife, is, Cohabitation, (or to live together in one Family, mutually to enjoy intimate society both in bed and at boord,) for where this is not, there no duty which a Husband doth owe unto his Wife can be performed. Nay, the very ends of Marriage are hereby null and frustrate. The Apostle *Peter* laies a command on Husbands to dwell with their Wives, *Ye Husbands dwell with your Wives*, &c. 1 *Pet.*3.7. Can a man have any

true comfort in his Wife, or she in him, if they do not dwell together? Truly, it is not only against Grace, but against Nature too, for them to do otherwise, for the Husband is the head of his Wife, and of his Family: When he then shall deny this Cohabitation there is a headlesse body behind, and what is that short (in some sense) of a Monster? It had been infinitely better (as we may say) that they had never been man and wife, than being such not to live together; This truth being so generally acknowledged, (and rarely, if at all denied) we shall use much brevity in handling of it: but by the way, notoriously abominable are such persons as falter in the performance of this duty: Whether it be Husband or Wife.

The third duty of the Husband to the Wife.

In the third place the Husbands duty to his Wife, is, to labour to edifie and build her up more and more in the saving knowledge of God, and in the waies of his Grace, and to seeke especially the happinesse of her soule, to help her forward to glorifie God here, that she may be everlastingly glorified in Heaven hereafter; hence it is that the Apostle in the place quoted before in 1 *Pet.*3.7. requires the Husband to dwell with his wife as a man of knowledge. *If the Wife will learne* (saith *Paul*) *let her aske her Husband at home*, 1 *Cor.* 14. 35. which implies two things, First, that the Husband ought himselfe to labour for Illumination and abundance of the knowledge of God: Then secondly, that it is his duty to informe, and to instruct his wife. As the head of a Natural

turall body carries the Eyes, so it sees not only for it selfe, but for all the members of the body; so it should be in this case. The Husband is the Candlestick, and Divine knowledge in him is the Light: Now our Saviour saith, *No man lighteth a Candle and covereth it with a vessell, or putteth it under a bed, but setteth it on a Candlestick*, that they that come in may see the light. The knowledge that is in the Husband should be communicative to all in the Family in generall, and to his Wife in particular. Now the Husband must labour to edifie and build up his Wife, and to further her in the way of holinesse by his performance of these particular duties, (*viz.*) By Dehortations, Exhortations, Reprehensions, (and as occasion is) by labouring to give her Consolations: So also by praying for her, and with her; by reading the Word of God to her, and by holy Conference as frequently as may be: For by praying for her he may find the Lord graciously intreated to confer and bestow Grace into her heart, and to give her a daily encrease thereof. Secondly, By praying with her he may be a meanes to put life and quickning into her spirit in all duties. Thirdly, By reading the Word of God to her he may instruct her. Fourthly, By using holy Conference with her he may stir up in her ardent desires, and Heavenly Affections in minding things of a more sublime Nature than any thing in this transitory life: And if she be ignorant of the waies of God, and the duties she doth owe unto God and man, it must be Luk. 8. 16.

the care of her Husband to informe her, to teach and instruct her in those things: But if she know them, then he must labour to rub them afresh upon her Memory, as the Apostle *Peter* did on them to whom he wrote, 2 *Pet.* 1. 12. that she may set her selfe the more seriously to the practice of them. Beloved, a man is no way able to shew his love more unto his Wife than by labouring that she may be everlastingly happy as well as himselfe: And happy is that woman who doth enjoy such a Husband as is very tender of her soules health; and who doth labour to further her in the discharging of all her duties in her generall and particular Calling, even in doing the Will of God, and in suffering his pleasure. We might have been larger in this particular, and doubtlesse should, but that in the next head we shall have occasion to mention some of the forementioned directions againe, as very proper to the next duty of the Husband to the Wife, and so desist here.

The fourth duty of the Husband to his Wife.

In the fourth place, the duty of the Husband to the Wife, is, to labour to reclaime her from any sin, and sinfull course she doth live in; for sin is of a deceitfull nature, and will deceive the soules of the choicest Christians in the world if not rooted out betimes before the heart be hardened therein: And therefore the Holy Ghost bids us exhort one another to day to prevent the same, *Heb.* 3. 13. Therefore if a man see his wife nourish any sin in her heart or life, he had need to bestir himselfe to make oppositi-

oppoſition againſt it; * for mind it well, if ſin be not mortified early, we may feare that in time it will mortifie Grace: They cannot be both fruitfull in one poore heart; and if Grace die, an exceeding ſad Funerall will follow. But if it be demanded what be the meanes the Husband muſt uſe to reclaime his Wife from any ſin? I anſwer,—Firſt, Earneſt Prayer and Supplication to God in her behalfe this way. When the Church had gone aſtray from God, and had run themſelves into many miſeries, the Prophet *Jeremy* ſeekes unto God in their behalfe, thus, *Turne thou unto us O Lord, and we ſhall be turned, renew our daies as of old, Lam.*5.21. As God heard *Iſaac* praying for his Wife for a fruitfull wombe, that ſhe might conceive and beare; ſo how knoweſt thou but that thou maieſt by Prayer prevaile with God in thy Wives behalfe, that ſhe may conceive the ſeed of ſaving Grace in her heart, and bring forth the fruit of it in her life, even the Mortification of that ſin or ſins that are moſt predominant in her? and with much comfort maieſt thou expect ſuch a bleſſing on thy Prayers if they be fervent, *Iam.*5.16. God hath the hearts of all men and women in his hands, and can turne them at his own pleaſure; he can make a proud heart humble, a hard heart ſoft, an Earthly heart Heavenly, a crooked heart ſtraight; he can help the perverſeneſſe of the Will, and the diſorder of the Affections; God hath a Plaiſter for every ſore, and a proper remedy for every diſeaſe; God can help the blindneſs

* Note.

Gen.25. 21.

blindnesse of the Mind, the Errour of the Judgement, the irregularity of the whole man. Then (I say) go unto God in the first place, and importune him for mercy for, and for cure of, thy Wives soule-sickenesse and distempers. In the second place thou must kindly (and with all possible sweetnesse) admonish her of the danger of sin, and of the fearefull fruits and sad effects of it; as that thereby she dishonoureth a good God, she woundeth her own Conscience, she bringeth discredit to the Gospell, she provokes the Lords indignation and wrath against her, to her confusion, if she persevere in sin; labour to perswade her that sin hath a long taile of judgements at the heele of it, Externall, Internall, and Eternall, Inchoated on Earth, Consummated in Hell. But if by these loving Admonitions thou canst not prevaile, thou must then proceed to sharpe proofes and rebukes; *Thou shalt not hate* (saith God) *thy Brother in thy heart, thou shalt in any wise rebuke thy Neighbour, and not suffer sin upon him Lev.*19.17. Now if a man should be tender of the salvation of a Brother, and of a Neighbour, then much more of the salvation of a Wife, who hath a kind of oneneſse with thy selfe. *Rachel* was *Jacobs* best beloved Wife, yet when in a discontented humour she comes to him, and saith, *give me Children or else I dye*, thereby derogating from God, and arrogating to her Husband, (which sin of her we read not that ever before she did commit) Yet the Text notes, that when *Jacob* heard it

his Anger was kindled, and he saith unto her, *Am I in Gods stead, who hath with-held from thee the fruit of the wombe? Gen.*30.1,2. The wife of *Job* bids him *curse God and die* (which was her fearefull sin;) her husband replies with a word of sharpe reproofe, and tels her, that *she spake like a foolish woman, Job* 2. 10. When the Tumour is swolne to such a bignesse it is full time to lance it, and apply Corrasives to it to eate out the Corruption, else it may gangrene to the destruction of the body: But herein use thy best wisdome to chuse the fittest time and place to seek to fasten a reproofe on her. Now a seasonable and fit time thus to deale with her, is, when she is out of her passions, and free from perturbation of spirit, for if she be in the heat of anger, and the boyling of her Choler, she is very unfit to be dealt with in this way. *Nabal* when drunke with wine was full as capable of a word of reproofe from his discreet wife, for his churlish and absurd carriage to *David*, as a woman (or man) can be, when drunke with outragious Anger and Passion, from the wisest and most judicious friend they have in the world; for indeed, thou taking an unseasonable time to reprove thy wife, thou dost not only lose thy labour of winning her, but thou maiest feare she will be the more incorrigible thereby. But if thou take a fit time to deale with her in this kind, thou maiest hope (through the Lords blessing) to see some good effect of thy paines, and of the discharge of thy duty. Secondly, thou must make

1 Sam. 25. 36,37.

make choice of a convenient place to perform this duty of reproofe; which place is a secret and private Roome, free from the hearing of any others; for if thou rip up her faults in the hearing of others, that will be a meanes the more to enrage her, and to make her the more obstinate in her evill way, and the more refractory against all meanes of good unto her. But if she perceive thou dost tender her credit and reputation, thou maiest find her more flexible & docible than perhaps thou art aware of. But if thou dost yet lose thy labour, then in the third place, make triall of a more publike way of reproofe, to see if she will be ashamed of her vileneſſe, and labour to reforme. If this will not worke upon her for amendment, then in the fourth place thou shalt do well to withdraw all appearance of love from her, all Amiable deportments and gestures, and still carry thy selfe in an Austere way toward her with knit brows, and a restriction of discourse with her so long as she remaines obstinate. Now if all these meanes be unavaileable, then in the last place shorten her maintenance, keep her at bare Commons, let her have only for necessity, nothing for delight; let her know that so long as she remaines an Enemy to God and to her own soule, that she shall not finde thee a friend to her, unlesse it be to check curb and controule her, on purpose to help her out of the snare of the Devill; But if none nor all these meanes will do her good, to draw her from sin to God, then her condition is

indeed

indeed, and doth deserve to be lamented with
teares of blood, and thou hast cause to weepe
for her in secret, as *Jeremy* for the obstinate
Jewes, *Jer.*13.17. Truly, thou hast cause to
feare (and she much more) the Lord hath a
purpose to destroy her, and so make her pu-
nishment like the punishment of *Elies* Sons,
who would not hearken to the reprehensions
of their Father, 1 *Sam.* 2.25. And let such a
woman sadly lay that thundring place in *Prov.*
29.1. to heart, (for she may tremble to read
it;) The words are these, that is, *He that being
often reproved hardeneth his neck shall suddenly
be destroyed*, and that without remedy; and let
her not be so absurd as to thinke that place
concernes not her, because it is said [He] and
no mention of the word [She,] for though the
threatning be expresst in the Masculine gender,
yet it shall be made good in the Feminine. But
thou who hast conscienciously used all these
meanes to reclaime thy poore yoak-fellow
(though they have done her no good) yet thou
hast delivered thy own soule, *Ezek.*3.19. But
if it please the Lord to blesse thy endeavours,
and to make thee an instrument to bring thy
Wife to a saving sight of her sins, (of which
godly sorrow is a fruit) then know, thou hast
saved a soule from death, and hast covered a
multitude of sins, *James* 5.20. And thy reco-
vered wife may even upon her bare knees,
abundantly bless the Lord that ever she was
so happy as to enjoy such a sweet and ten-
der-hearted Companion in the Marriage
Estate.

Estate. We proceed to the following duty.

The fifth duty of the Husband to his Wife.

It is the duty of the Husband to walke before his wife in all good conversation, to give her good examples of encouragement from his own holy course of life. It is undeniable, that it is the duty of all whom God hath set in Authority over others, that they should labour to teach those that are under them, both by precept, and by example: for the first will do no good (ordinarily) without the other. *Look on me*, saith *Gideon, and do likewise, Judg.* 7. 17. *Gideon* as a Captaine speakes to his Souldiers being under his Command and Authority, to follow his Example. Now the Lord hath invested the Husband with as much Authority over his wife as *Gideon* had over his Souldiers and more: Therefore he walking in good waies, may say to his wife, looke on me and do likewise. *Timothy* having the charge of soules committed to him, the Apostle exhorts him to be an example to Beleevers in Word, in Conversation, in Charity, in Spirit, in Faith and in Purity, 1 *Tim.* 4. 12. The Apostle *Peter* likewise doth exhort the Elders to be examples to the Flock; (And it is not now to make out that a Husband hath the charge of his VVife soule committed to him, for that point is as cleare as the Sun at Noone,) so must the Husband be to his VVife. Now this he should do the more carefully, that is, walke in a good conversation before his wife, because most men and women in the world are apt to be led by example, (good or bad,) more than by

1 Pet. 5. 3.

precept

recept; The examples of Superiours are of an attractive nature to Inferiours, especially if the Inferiour do love and reverence the Superiour, as the wife doth if her heart be married to her Husbands; there is an intrinsecall principle in her to carry out her desires and endeavours to tread in his steps; she will endeavour to imitate her Husband in his words and actions. The VVives of *Jacob* were brought up in Idolatry: but they hauing better examples set them by their Husbands of worshipping the true God, they will be of his Religion; Their father worshipped false Gods, *Gen.*31.19,30. but they will pray to the true God; it is said, *God hearkened unto Leah, Gen.* 30. 17. then doubtlesse she prayed, that must be implied; so in *ver.*22. God hearkened unto *Rachel* also, sure she had also prayed. *Mahlon* and *Chilion* take them wives in *Moab* who were notorious Idolaters, but from their Husbands examples they had learned to serve the true God of Israel. *Ruth* especially was brought to constant love of the true God; for when her mother in Law had put her upon the triall (and had perswaded her Sister to returne backe againe to her people, and to her gods,) yet she would by no meanes follow her Mothers counsell, nor her Sisters Apostatizing example, but strongly adheres to the true God of Israel, and will forsake Countrey and deare natiall friends besides, rather than depart from the God of her Husband; read the whole chapter of the first of *Ruth*. Thus we see that

that good examples from Husbands may gaine upon the spirits of their wives some good Affections to goodnesse, and care to imitate the best Patterns. Now as good examples in Husbands may with Gods blessing produce glorious and comfortable effects upon the hearts, and in the Conversations of good wives, so on the contrary, bad examples from Husbands before their wives may bring them to the height of all wickednesse, and pertinaciousnes in those their perishing waies (without the infinite mercy of God in Christ;) Of which take a president or two, in 1 *King.* 16. 25. it is said, that *Omri wrought evill in the eyes of the Lord, and did worse than all that were before him*: And then in *ver.* 30. it is said that *Ahab the Son of Omri did evill in the sight of the Lord above all that were before him*: VVhere (by the way) we see the *Son* imitates the Father in his wicked waies. Now as *Ahab* was a worshipper of false Gods: so he was an enemy to the Prophets of the true God; for proofe whereof mind the 9,10. and 17. verses of the 18. Chap. of 1 *King.* Also Chap. 21. 20. so again in Chap. 22. 8. where he plainely saith, he hated *Micaiah*; but observe how his accursed wife *Jezebel* followeth his vile way of persecuting, *Elijah* she hates, and seekes his life, 1 *Kings*, 19. 2. But if it be said, it is to no purpose this way to insert passages of wickednesse relating to *Omri* and *Ahab*, they were not Husband and VVife, but Father and *Son*. I answer, it is true they were so, but that is taken

ken notice of only to prove *Ahab* was a wicked man before he had *Jezebel* to wife who did stir him up to wickednesse, 1 *Kings* 21.25. for she might be both a follower of his bad examples (as doubtlesse she was) and yet a provoker of him to abundance of notorious vilenesse. But take a president cleare from all exception from *Ananias* and *Saphira* his wife; *Ananias* observing the forwardnesse of many true Christians whom God had blest with some temporall Estates in the time of others great extremities by reason of poverty in times of persecution, that they were willing to sell all and communicate it to others (which held out the life of love to Christ;) *Ananias*, I say, observing this, he plaies the close hypocrite, and bids as faire to maintaine the name and forme of a Christian as others did, but he detaines a part of the money in a private way for to maintaine him and his wife, yet pretends, and affirmes the contrary: His wife *Saphira* follows his example of hypocrisie, joynes with him in false affirmations, and so both perish together, *Acts* 5.1. to the end of *ver.* 10. Beloved, Thou that art a Husband (as chiefly in relation to God and thy own soule,) hast need to walke accurately with all circumspection in the whole course of thy life, to beware of any scandalous waies out of pitty to thy poore yoak-fellow, that by thy example thou lead her not into the way of sin, and so to hell for ever (without the infinite and boundlesse mercy of God;) For if thou be careleſse herein,

Dives in Hell will rise up in judgement against thee at the last day, for in that place of torment he had some charity (as we may say) to his poore Brethren; (I know it is but a Parable, but yet there is much in Parables,) and thou hast none on Earth to the soule of thy poore wife; yet this I must grant, that in Hell there can be no charity, (for that is a grace, and so cannot be there;) but to speake properly it was a fruit of selfe-love, he knew he had led his Brethren by his example into the way of sin, and that leads to Hell, and that if they should come there it would aggravate his horrour and guilt: And truly, if thou shouldst shun giving evill examples to thy wife on that ground, that is, out of selfe-love, it were better to do it so than not at all; for we see it by daily experience, that such as the Husband is, the Wife is divers times the same; if he be zealous in good duties, and frequent therein; if he be full of selfe-deniall, and of patience under the Rod of God, resigning himselfe to be at his dispose; if he be of an humble spirit, full of Temperance, Sobriety, Love, and of a pitifull and tender heart to those that are in misery, and ready to every good worke, and labouring to hold forth the power of godlines in Mortification, and Vivification, in dying to sin, and living to righteousnes; If he labour to live by faith against sense; If he labour to worship God publikely, privately, and secretly I say, if the Husband have these graces, these qualifications, and Divine Operations: O how wi

will a gracious wife heave and strive, pant after, and gaspe for spirituall vigour in the strength of God to imitate the same in her sweet, precious, heavenly and Angelicall Husband. Ah (Deare heart) let me beg of thee, and beseech thee with all the obsecrations in the world, that thou wouldst give thy wife no worse examples than those; for hereby thou shalt glorifie God. Edifie and build up thy wife in grace, discharge a grand Matrimoniall duty, and gaine demonstrations of thy present gracious condition here, and of thy future tranquillity, glory and blisse at the right hand of thy deareſt Saviour in Heaven to all Eternity hereafter.

The sixth duty of the Husband to his Wife.

In the sixth place, it is the duty of the Husband to his wife, to beare with her infirmities; *we that are strong ought* (saith the Apostle) *to bear the infirmities of the weake*, *Rom.* 15.1. And *Peter* in 1 *Pet.*3.7. saith, the woman is the weaker vessell, *Ergo*, A man ought to beare with the Infirmities of his wife. But the question is, what faults may be said to be Infirmities to be borne with in any in generall, and in the woman in particular? I answer, these and such like, as forgetfulnesse of some materiall businesse, some unusuall neglect of duty to the Husband, Children, or Servants; some wasting and spoyling of the Creature contrary to Custome formerly, or purpose then; or some (not ordinary) breakings forth into extravagant, and exorbitant passions, heat and Choler; of the last kind we shall find two very sad

presidents from two gracious women, and of two patterns of admirable patience in their Husbands: The first is the extreame (but groundlesse) passion of *Sarah* (formerly *Sarai*) raised against her Husband *Abraham*, (we shall abbreviate the Divine History,) *Sarai* was barren and Aged, she despaires of being natu rall mother to any Children, who did there fore desire to be the reputed mother of Children, she makes a motion (such a one as it was) unto her Husband to go in to her Maid *Hagar*; *Abraham* hearkens to her voice and doth it; *Hagar* conceives, then is elevated in her self, and casts off due honour from her Mistris, which she discerning is pretently full of passion, and vents it very uncivilly into the bosome of her Husband, and speakes thus, that is, *My wrong be upon thee, I gave thee my maid into thy bosome, and when she saw that she had conceived I was despised in her eyes; the Lord judge betweene me and thee*; Well *Sarai* what's the matter? Here is a great complaint but who hath done thee the wrong? What *Abrams*? No, he poore man is innocent in comparison of thy selfe; what a false charge here drawn up against *Abram*? What clamor upon it? What appeales to God about it? But how doth *Abram* demeane himselfe in this condition? Truly singularly well, he bears with this infirmity in his wife; he knew this was not the frame and temper of her spirit, and therefore answers very mildly, and saith to her *Behold thy Maid is in thy hand, do to her as pleaseth*

Gen. 16 2, 3, 4, 5, 6.

pleaseth thee. The second sad president, as before said, is that of the carriage of *Zipporah* to her husband *Moses*, *Ex.* 4. 19, 20, 21, 25, 26 *Moses* being commanded by God to leave the land of *Midian*, and to returne into *Egypt*, about the delivering of the Children of Israel out of bondage, he takes his Wife, and Sons, and the Rod of God in his hand, and begins his journey, but he having neglected the observation of a speciall Ordinance of God, *viz.* the circumcising of his *Son*, God (saith the Text) met him in the Inne and sought to kill him; (where note by the way, that it is a dangerous thing for a man to take a journey, though upon as lawfull an occasion as can be, with the neglect of a duty, or the guilt of any sin lying on the conscience unrepented of.) *Moses* you see is in great danger of death, and his wife knowing the cause of it, takes a sharpe stone and cuts off the foreskin of her *Son* and throws it at his feet (with these words) *surely a bloudy husband art thou unto me*; which was a very Contemptible, Contumelious, uncivill, and unmannerly behaviour in her. yet he is silent, bears with her infirmities; and no doubt but he did consider there lay a sad temptation on her spirit, and withall was conscientious of his own sin against God, and so sweetly passeth by his wives weakness. Now these infirmities which a Husband out of duty to his wife must beare with, must not be publike, nor giving scandall and offence to others. Nay, whatever they are he must take a fit opportunity to give her a

sweet reproofe; for such a Husband as is in a passion for his wives infirmities will make such a smoake in his house as shall disturbe all in, or neare it; The discretion of a man deferreth his anger, and it is his glory to passe by a transgression, *Prov.* 19.11.

The seventh duty of the Husband to his Wife.

The seventh duty the Husband doth owe unto his Wife, is, due maintenance in all things, both inward and outward, for her comfortable bodily subsistance here, both in life, and livelihood, for supportation of health whilest it is enjoyed, and for restoration of it when decayed. And this to be performed with as much deareneſſe of affections, and tenderneſſe of heart as to himselfe; which duty the Apostle clearely requires husbands to performe to their wives, *Eph* 5.28,29. *So ought men to love their wives as their own bodies, he that loveth his wife loveth himselfe, for no man ever yet hated his own flesh: but cherisheth, and nourisheth it, even as Christ doth his Church.* Now we know all men will nourish their own bodies with such meat, and drink, and Physick, with such Preservatives, and Restoratives of health as is necessary. And they will cherish their own body with such Apparell as may not only keep them warme in their bodies, but be some delight unto their minds. The same for kind, and measure, for quality and quantity they must allow unto their wives, (if it be of necessity or necessary for them, which I dare presume it is almost alwaies.) Yet this must be granted, that a man must not maintaine himselfe in any thing

thing, either for food or rayment, above his ability, or unbecoming his place and Calling: Neither must he allow it his wife; and doubtlesse no discreet wife will desire the same. Beloved you have heard at large that it is the duty of the Husband to his Wife to tender the good of her soule, and can any man think that the good of her body is to be neglected? Truly, it were absurd for any to conceit any such thing. God would not have the mouth of the Oxe to be muzled when he treadeth out the Corne, and will he have the mouth of her muzled that doth draw with thee in the same yoke? Surely no, The Apostle saith, that *he is worse than an Infidell that doth not provide for his own Family*, 1 *Tim.* 5. 8. Now if the whole Family must be provided for, as none dare deny, then much more she who in thy absence is the head of the Family, and in thy own presence thy right-hand Mate. What encouragement can thy wife have to seek thy good when thou shalt in whole, or in part neglect hers. Besides, when thou shalt (especially with cheerefulnesse) allow thy wife all due and necessary maintenance for her comfort and encouragement in this life, if she have any ingenuity of nature in her she will soone give the fruit of the same into thy bosome by a more vigorous and dexterous putting forth her utmost abilities to serve, help, and comfort thee in all thy various conditions; but if herein thou who art her Husband art niggardly, penurious, and base hearted and handed towards thy Deut. 25. 4.

wife, thou maiest perhaps (though it be her sin) have such poore returnes, that thou shalt not crack of thy gaines and incombs; But be thou perswaded that maintenance is the wives due, and be thou carefull to discharge that debt.

The eighth duty of the Husband to his Wife.

The eighth duty which the Husband doth owe unto his wife, is, to labour to be an Instrument (under God) to protect her from all injuries, wrongs, insolencies, and contumelious abuses, that any of the Sons or Daughters of *Belial* shall put upon her, to the utmost of his power. In *Eph.* 5.23. the Apostle tels us that *the Husband is the head of his wife, even as Christ is the head of his Church*; and he is the Saviour of his body: where take notice, that first this duty of a Husbands protecting his wife is implyed. Secondly, a president propounded to incite us to the performance of it. First, this duty is implyed, the husband is denominated to be the head of his wife: Now the head doth labour to fore-see, first, the danger the body is in. Secondly, to contrive means to prevent it. And thirdly, to project and contrive some meanes afterward for the removing of the evill if it fall. And thus must a Husband labour to do in relation to his wife; He must labour to fore-see what wrongs may fall upon his wife before-hand, lest they come unawares. Secondly, he must wisely prevent them if he can, which if he cannot, then in the third place he must labour to remove them, and so to ease his wife from the burthen of them.

Second-

Secondly, here is a president propounded to incite the Husband to labour to protect his wife, and that from the example of Christ himselfe, Christ is the Saviour of his body (the Church) which is his spouse: so must the husband labour to defend and protect his wife, his spouse, his body; yet further are we to labour this to do even from the practice of very Heathens. The wife of *Potiphar* tels a seeming faire tale (but it was a most Diabolicall lye) to her husband, that *Joseph* had done her wrong, and had mockt her, which complaint of hers was believed by her husband. Now though *Joseph* was choicely beloved of his Master before, yet now his wrath is kindled against him, and *Joseph* must to prison for the pretended injury, *Gen.*39.17,19,20. *Hester* had put up a complaint to *Ahasuerus* her husband, (and a just complaint too,) That she and her people were sold to be destroyed, to be slaine, and to perish. The King her husband demands who he was? and where he was that durst presume in his heart to do this? *Hester* returns answer, that the Adversary that had done this was that wicked *Haman*; upon which the Kings wrath was so enkindled against him, (though he were his chiefe favourite,) that he could not be pacified untill such time as *Haman* was hanged, *Hest.*7.4,5,6,10.

The ninth duty of the Husband to his Wife.

In the ninth place it is the duty of the husband to his wife, in a prudentiall way, with all sweetnesse and love, to labour to prevent her from an idle and unprofitable expence of time.

A husband in the generall should labour to make his wife a compleat Christian. Now he or she that are not fit for Christian society are no compleat Christians: But the Apostle commands the *Thessalonians* to withdraw themselves from every brother that did walke disorderly, 2 *Thes.* 3. 6. Now if you would know what that sin was which is call'd a disorderly walking, if you please to confer with the 10. and 11. verses, you will find it was the sin of not working, the sin of Idlenesse. Now in this point I would not be mistaken, I would have none conceive that I should thinke that it were fit for a husband to be a Task-master to his wife, to set her a stint of worke, and to exact it of her, (which was the sin of the cruell *Egyptians* against the *Hebrews*, (who were Gods own people,) *Exod.* 5. 6,7,8.) But if it be demanded, what imployment is most proper for the wife to look after? I answer, with the mother of *Solomon* (in the first place,) *Prov.* 21. 27. she must look well to the waies of her Household. Secondly, I answer with the Apostle, 1 *Tim.* 5. 14. she must guide the house; it is an excellent and well beseeming carriage in a wife to look out sharpe (as we may say,) to prevent servants Idlenesse, and wastefulnes, for there was never worse servants in an Age than now; they must have great wages, but do little worke for it; they will not gather up the broken fragments that nothing be lost, *Joh.* 6. 12. Nay, they will purloine, (*Tit.* 2. 10.) not shewing all good fidelity, for they will filtch,

filch, pilfer, and steale, waste, and consume the estates of their Masters, which might well be prevented by the industry of a carefull wife, whereby her husbands estate might be preserved, and livelihood maintained for him, her selfe, and their children; for want of which care many a Family hath been brought to ruine, and Children to a morsell of bread. And as it is an excellent and well-beseeming carriage in a wife thus to oversee the waies of her Family, so it is a very choice peece of service in her in the acceptation of her husband. Againe, in answer to the former demand, (that is,) What is the proper imployment of a wife to look after? In the third place, it is not out of a womans Calling to spend seasonable time in intimate society with her husband to quicken and enlive the affections of each other, one to another. But for that sin of a womans mispending her time in an idle and letty way, the husband (as beforesaid) should take care to prevent; for idlenesse is (as we say) the mother of all mischiefe; And I well like that speech of a grave Divine, that is, That the Divill hath a Commission to take up all idle persons, and to imploy them in his service. This shall suffice for this ninth duty of the husband to his wife, and so we proceed to the tenth and last duty that the husband doth owe as beforesaid.

The tenth duty of the Husband to his Wife.

In the last place it is the duty of the husband to the wife, to take care so to mannage his estate whilest opportunity serves, that he may be able to leave some competent estate for her to

to maintaine her when God shall take him away by death, (if God thinke fit she shall be the surviver.) we have already taken notice, that Parents must lay up for their Children, 2 *Cor.* 12. 14. But a mans wife should be accounted of him much dearer than children, and that because they are one flesh, which Parents and Children are not. Therefore a man ought in his will to have more respect to his wife than to his children, except first the children be Infants, or every way unhelpfull to themselves; and that their mother be youthfull and of an able body, and in a capacity to look out in a probable way to have a competent maintenance; and also in a second place, except the mother be of a very harsh and bitter spirit to her Children, and so like to be as a step-mother rather than a naturall mother; but if there be no ground for these considerations, it is still the most Christian and prudent way for the husband to be more liberall to his wife than unto his children when he is to set his house in order, and to make his Will: And for this we have a Christian president from the practice of *Elkanah*. A very judicious Diuine (whom the Christian world doth reverence for a very learned Expositor *) saith, that it was the custome of the Jews before they took any large journey to make their Wills, and dispose of their estates, not knowing whether they should returne againe; upon which occasion *Elkanah* living far from *Shiloh*, and being to appear there before the Lord, he

* Mr *Cotton* of *Boston* in *New-England.*

he makes his Will, unto which he gave unto *Peninnah* his wife, and to his *Sons* and Daughters portions; But unto *Hannah* he gave a worthy portion, (because he loved her,) 1 *Sam.* 1. 3, 4, 5. As a man that loves his wife would not only have her fare well when he is at home, but when absent from home also: So if thou do love thy wife with a cordiall love thou wouldst not only have her live well in this world whilest thou art her companion here, but also when thou art, through the Lords free Grace a Companion with *Saints* and Angels in Heaven at the right hand of God, and in the bosome of thy dearest *Saviour*. But if thou art not carefull to provide for thy wife as well as thou canst whilest thou livest here, thou canst have but little hope that she should live well hereafter when thou art gone; which duty of thine if thou neglect, thou wilt leave a brand upon thy name to Posterity to judge by, that thy wife never lay in the bosome of thy affections; for if she had, thou wouldst have expreſt more sincere love to her at your parting. Thus God hath carried us through the consideration of ten special duties which the husband doth owe unto his wife; which to help thy memory take the heads of them as they have been laid down in order, *viz.* First, Conjugall Affections. *Secondly*, Cohabitation. Thirdly, a Godly care to build her up in the knowledge of God. Fourthly, To seeke to reclaime her from sin. Fifthly, To walke before her in good examples. *Sixthly*, To beare with her infirmities. *Seventhly*,

To

To allow her due maintenance. Eighthly, To protect her. Ninthly, To be carefull she improve her time so as not to live idly. Lastly, To take care to leave her some competent maintenance; we come now by the Lords assistance to consider of some duties the wife doth owe unto the husband, which in the feare of God she must labour to performe and discharge.

The first duty of the Wife to the Husband.

The first duty the wife doth owe unto the husband, is, also Conjugall Affections, or a singular, choice, and speciall love; you may remember we gave this duty of love the precedency (in a superlative way) of all other duties the husband doth owe to his wife; Love is the sap, bud, and blossome from whence all other Matrimoniall duties do spring. And answerable to the degrees hereof (be they more or lesse) doth the other incline or decline in the heart of the wife to, or from, the husband. The wife ought to love her husband with a most intire and ardent love; yea, such a love as is only proper and peculiar unto him; He ought to be unto her the chiefe part of her outward joy and enjoyments; as one said of a choice dish of meat, that he could cut out of it all the variety of dainties that the best furnish'd boord in the world was provided of; so may a woman say, that in her husband (under God) she hath all outward good things that any have the fruition of; which as it gives abundance of satisfaction to her own heart, so the reflection of it doth returne back into the bosome of her husband to fill him with much solace and

delight

delight in her againe. *Elkanah* saith to *Hanna*, *Am I not better to thee than ten sons*; thereby implying what an high esteeme the wife should have of her Husband. *Paul* would have *Titus* teach young women to love their Husbands, *Tit.* 2.4. (And doubtlesse it is the duty of elder women to do the same, but young women are particularized, because of the levity of their minds, they being apt above others to close with vaine pleasures, and so more likely to neglect their maine duty to their Husbands.) In 1 *Cor.* 7.28. the Apostle speakes of such as are married, that they shall have no trouble in the flesh, that is, divers outward troubles and incumbrances in the mind; for in the Marriage Estate there is an intermixture of discomforts with comforts. There may be sometimes too many wild Gourds shred and put into that pottage, by reason whereof death may be there, as in 2 *Kings* 4.39,40. but in the 41. *verse* the Prophet bids them bring meale and cast it into the pot, and so they did, and then it was wholesome; so thou that art a wife if thou do sometimes meet with losses and crosses, paines and troubles, cares and turmoiles, whereby death (that is, sorrows and griefes) lay hold on thee to imbitter that otherwise blessed condition unto thee; then bring meale (and that is love) and cast it into the bosome of thy Husband, and that will sweeten all; it will turne gall and wormwood into sugar and honey. As Christ is to his *Spouse the chiefest of ten thousand*, *Cant.* 5.10. so must thy Husband

1 Sam. 1,8.

Husband be unto thee. which if he be not, it may be much suspected that thou hast an Adulterous heart, at least, if thou be not also outwardly defiled too. Then in the next place.

The second duty of the Wife to the Husband.

Cohabitation is also a duty the wife doth owe unto her Husband: it is not only the duty of the Husband to live with his wife, but hers to live with him. And among other ends she was created for this, that is, to be his Companion. God found it not good for man to be alone, *Gen.*2. 18. And indeed, how can she be a meet helper to him if she live apart from him. There may be many necessary occasions for a man to change the place of his habitation, sometimes to enjoy better meanes of Grace, sometimes to enjoy better meanes of health, sometimes to enjoy better means of livelihood, & somtimes to enjoy society of choise friends; there be none of these but may give a man a cleare call somtimes to remove his habitation, & he must (if he be a Christian) obey God herein. Now take this for a most undeniable truth, that whatever passage of Divine providence will warrant the lawfulnesse of the Husbands change of place of dwelling, will also warrant the Wives call to travell with her Husband, and to live with him whereso ever he pitch his Tent. Marke the Apostles phrase, 1 *Cor.*9.5. *Have we not power to lead about a Sister, a Wife, as well as other Apostles, and as the Brethren of the Lord, and as Cephas*; where you may note, that the Apostles, the Brethren of the Lord, and *Cephas* did lead about their

WIVES,

wives (which they could not have done against their wills) and *Paul* doth challenge the same priviledge as due to him as well as to the other. But to add a cleare demonstration to this truth yet further by joyning presidents to priviledges, consider the practice of *Sarah*, when God cals *Abraham* to leave his country and go into that which he would shew him, she goeth with him. *Gen.* 12.5. When God cals him the second time to remove, that is, to go into *Egypt* because of the Famine in the Land where he did live, you shall find his wife did go with him, *ver.* 10, 11. who did also returne with him, *Chap.* 13. 1. Againe, when God cals *Isaac* to go to *Gerar*, to sojourne there for a time, (and that by reason of Famine too,) *Rebekah* (his wife) goes with him, *Gen.* 26. 1, 7. But in a speciall manner mind the practice of *Leah* and *Rachel*, they are willing to leave their Fathers house and kindred (not being enforced by Famine) to enjoy society with *Jacob* their husband, *Gen.* 31. 4. to the end of *ver.* 18. As *Ruth* said to *Naomi* (her mother in Law,) *Where thou goest I will go, and where thou lodgest I will lodge, and where thou diest I will dye, and there will I be buried. The Lord do so to me and more also if ought but death part thee and me, Ruth.* 1. 16, 17. So must every Christian wife say to her husband, where thou livest I will live, and where thou diest I will die, and there will I be buried, for nought but death shall part thee and me. By all which it doth (or may) appeare that it is the duty of

the wife to her husband to Cohabit with him in what place soever God shall call him; and if she performe not this duty, she disables her selfe to the observation of others; But in case, first, that the husband will live in a Popish Countrey, out of either a superstitious, or fantasticall end or humour: The wife is not bound to follow him, for she must look more after the true worship of God, and the salvation of her own soule, than after any outward comfortable condition in the world. Or secondly, if the Husband be an unbeliever, and doth not like to live with a believing wife, then such a wife is at liberty (if I mistake not the Apostle) to live from him, 1 *Cor.*7.13,15. But lastly, in case the husband do violate the Covenant of Marriage by Adultery, Fornication, *&c.* Then if the wife please she may forsake him, which by necessary consequence may appeare from the words of Christ, *Mat.* 5.32. *Chap.*19. For if the husband may put his wife away for such breach of Marriage-Contract, why not the wife put away her husband on the like occasion. But if upon ordinary occasion the wife shall refuse the performance of this duty to her husband, she doth make void and null one speciall end of Marriage, and so sins against God the ordainer of that happy estate; also against her Husband, in depriving him of his due comfort; and lastly, against her soule and conscience, as contracting sin and guilt; and against her body, in a violent cutting the thread of her chiefest externall

ternall felicity. So much for this particular duty from the wife to the husband.

The third duty of the Wife to the Husband.

In the third place, the duty of the Wife to her Husband, is, to improve her ſpirituall abilities, to be helpfull to him in the beſt things for the good of his ſoule, to ſtir him up to good duties when ſhe takes notice of any remiſs neſſe and carnall ſecurity in him; by ſweet exhortations, and holy conference ſhe muſt labour to quicken him againſt a ſpirituall Lethargy, which if it ſeize on him, will ſo becloud and benight his ſenſes, that he ſhall have neither head nor heart, with any cheerefulneſſe of ſpirit, to walke with his God; which if his wife diſcerne him inclining to, (but in a ſpeciall manner captivated under) ſhe had need to beſtir her ſelfe to ſalute him often with ſuch Texts of Scripture as theſe, *viz.* *Luk.* 9. 62. 1 *Cor.* 9 the later part of *ver* 24. *Phil.* 3. 13, 14. *Rev.* 2. 4. and the begining of *ver* 5. *Rev.* 3. 15. 16. *Luk.* 17. 32. *Ezek.* 18. 24, 26. She muſt labour to ſtir him up to love and good workes, and therein follow the example of the *Shunamite*, 2 *King* 4 9, 10. (thou that art a Wife read the place, and follow the Precept.) She muſt labour to ſtrengthen her Husbands faith when he ſhews moſt weakeneſſe. After *Manoah* had offered a ſacrifice to God, the Angell of the Lord did wonderfully in the preſence of him and his wife: The good Mans faith began to faile, *We ſhall dye*, ſaith he, *becauſe we have ſeen God*, (want of faith was like to kill the poore man:) Now his wife ſteps in very

opportunely, and labours to strengthen his faith. *If*, saith she, *the Lord would have kill'd us he would not have told us these things, nor accepted a Sacrifice at our hands*, *Judg.* 13.20, 22, 23. so she makes good that place in *Eccl.* 4. 9,10. *Two are better than one, for if one fall the other will lift up his fellow: but woe be to him that is alone, for he hath not another to help him up.* Truly, there is a marvellous Sympathy betweene Husband and Wife in all conditions (I meane, when they live, and love together as man and wife) one will labour to support another. And one thing let me put thee on in a speciall manner, that is, be sure as thou dost desire to improve thy gifts and parts for the good of thy Husbands soule. That thou do never neglect to pray for him. As *Aaron* did beare the names of the Children of Israel before the Lord on his two shoulders for a memoriall, *Exod.* 28.9, 12. So be thou sure to beare the remembrance of thy Husbands poore soule upon thy heart when thou art to appeare before the Lord in thy Closet-worship, that thou maiest prevaile with God for a blessing for him, that he may be heavenly and spirituall in all his deportments toward God, and toward man; that in the strength of Gods grace he may be a selfe-denying, and a selfe-mortifying Christian. That he may be furnished with saving Faith, Temperance, Patience, Godlines, Repentance unto life, strength against corruptions; that he may abound in every good worke; that he may be an Instrument of Gods

glory

glory here, and a Vessell of Mercy hereafter: And in thy drawing forth and improving thy parts thus for thy Husbands spirituall advantages men and Angels shall witnesse for thee, that thou hast laboured to answer one end of Gods creating of thee, that is, to be a meet helper to thy Husband; nay, the spirit of God shall attest the same to thy own soule, to thy comfort here, and permanent happinesse hereafter.

The fourth duty of the Wife to the Husband.

Fourthly, The duty of a wife to her Husband, is, a comely and Christian-like subjection to him; she must not contend for equality with him, much lesse superiority over him, but must content her selfe in the same station or condition wherein the God of wisdom (or that God who is wisdome it selfe) hath set her. Now that this is a duty, take Scripture evidence for it, (for I know it will not down, but sticks in the throat with too too many, but to a mortified Christian a Command from God is enough to sweeten that which to flesh and bloud is as bitter as gall,) *Col.* 3. 8. The Apostle saith, *Wives submit your selves unto your own Husbands, as it is fit in the Lord.* So *Eph.* 5. 22. *Wives submit your selves unto your own husbands as unto the Lord*; where marke the diversity of termes. In the former place it is, *Wives submit*, &c. *as it is fit in the Lord:* But in this latter, *Wives submit*, &c. *as unto the Lord*; For some women may say, we are willing to submit our selves to our own Husbands as it is fit in the Lord; But what submission may be said to be fit in the Lord? I answer,

That submission is fit in the Lord that hath respect to any Command the Husband shall lay on his wife which is grounded upon Scripture Precepts or Presidents. Secondly, That submission of Wives to their Husbands is fit in the Lord, which is not forbidden in Scripture, neither expressly, nor implicitely, neither plainely, nor by necessary consequence; but to answer such as would pretend scrupulosity, (when they intend only the discharging of themselves from all submission to their Husbands,) let them ruminate or chew the cud upon the last terme, where Wives are commanded to submit to their own Husbands as unto the Lord, and see what they can gather from those words as a ground to satisfie their consciences for their non-submission. Now because the Holy Ghost did foresee that women (nay, some good women) would not fall down before this truth, but endeavour to maintaine that rotten and unsound maxime, *viz.* that the Wife is the Husbands equall, therefore doth the Spirit of God in *Eph.* 5. 23. (which was last quoted) lay down an undeniable reason why Wives should submit to their Husbands, *For* (saith he) *the Husband is the head of his Wife as Christ is the head of his Church*; And then in *ver.* 24. the Spirit of God comes to a Corrollary or Conclusion, thus, *Therefore as the Church is subject unto Christ, so, let the Wives be unto their own Husbands in every thing.* Now the reason here brought (for the end beforesaid) stands thus, That as the Church doth submit to Christs Authority,

thority, (he being her head,) so must the wife submit to the Authority of her husband, because he is the head likewise; and that he is so, consider also that of the Apostle, in 1 *Cor.* 11. 3. *The head of the woman is the man.* Now Headship implies Authority, (that is beyond dispute,) and Authority requires subjection. *Let every soule be subject to the higher powers, whosoever resisteth the power resisteth the Ordinance of God, and they that resist shall receive to themselves damnation, Rom.* 13. 1, 2. And none can deny but that Headship, Authority, and power is one and the same. Yet further, concerning this duty of the wife to her husband in relation to subjection to him; mind that of the Apostle *Peter*, in 1 *Pet.* 3. 1. where he saith, *Likewise ye Wives be in subjection to your own Husbands.* Then in *ver.* 6. he brings you a President for it, (and that from a singular woman,) *Even as Sarai obeyed Abraham calling him Lord, whose Daughters you are as long as you do well.* Now, as it is a glorious priviledge to be a Son of *Abraham*, (in a spirituall sense,) so it is a high honour to be a Daughter of *Sarai.* And thou who art a Christian-woman, by no meanes forget, that from the originall of time God did ordaine that the Husband should rule over his Wife, *Gen.* 3. 16. Nay, the very Heathens thought it fit that every man should beare rule in his own house, *Hester.* 1. 20, 22. But some woman may say, what if my husband be a *Son of Belial?* One who hath no grace in him? who beares not the Image of

God, but of the Devill? Must a Christian be subject to a Heathen? A Saint to a Devill incarnate? I answer, that if thou be so match'd in the Marriage Estate, then thy condition is sad, and very sad, and much to be lamented. But still it is a cleare truth, that thou must be subject to even such a Husband in all his lawfull Commands, and further, thou must not obey a godly husband;) And this the Apostle *Peter*, in 1 *Pet*, 3. 1, 2. doth hint at plainely, *Likewise ye wives be in subjection to your own Husbands*; And then addes this as a reason to excite them to the performance of this duty, that is, That if any obey not the word, they also may without the word be won by the Conversation of the wives, while they behold your chaste conversation coupled with feare. I see no cause to adde one word more to demonstrate that subjection in a wife to her husband is a duty she doth owe him. But let me beseech thee that art a Husband, that all the Commands thou dost lay on thy wife may be in the nature of requests and intreaties; for know it, that though thy wife be not equall to thee in power, yet she is not so subordinate to thee as thy Children and Servants, command service from them, but desire thy Wife to be subservient to thee, and if she have any commendable qualifications in her thou maiest be sure thou hast her heart to serve thee, and therefore canst not want her hand. Nay, she will rejoice that at any time she hath any intimation of thy mind in any businesse that she is able to performe.

The

The fifth duty that the Wife doth owe unto her Husband, is due and comly Reverence: Wives must not only submit to their Husbands, and obey them, but they must reverence them likewise, and this the Apostle doth charge them to performe; *Let the Wife see* (saith he) *that she reverence her Husband*, where observe that in the particle [*see*] there is an Emphasis, it is an Emphaticall expression, for it is as if he had said, be sure let the wife take diligent care of this, and mind it in a speciall manner, that she omit it not by any meanes to reverence her Husband, *Eph.* 5. 33. But if it be demanded, how this Reverence should be performed? I answer, two waies, in her words, and in her gestures. First, in her words, and that two waies; first, when she speakes to him; Secondly, when she speakes of him. First, when she speakes to him, by avoiding Clamour, and high language; Secondly, by avoiding of unnecessary repetitions and Tautologies, (especially if her Husband be a judicious and prudent man,) for take this for an undeniable truth, that a man of parts cannot endure a multitude of words, and large preambles. Thirdly, When she makes her desires known to him rather by requests than by peremptory demands, (yet this must be granted, that a Woman may speake to her Husband in a way of intimate familiarity.) Lastly, when she takes a time and place to fasten some Christian reproofe on him, and then to do it with much meekenesse and tender love. Secondly, a woman

The fifth duty of the wife to the Husband.

man must reverence her Husband in her words when she speakes of him to others; First by giving him on all occasions (that are just) due praise and commendations; And secondly, by being ready to vindicate his reputation against all unjust aspersions & Calumniations that do impeach his credit, and obstruct his well-deserved Estimation in the hearts of such as are wise and godly, whereby she shall not only reverence him her selfe, but cause others to do the same. Secondly, The Wife must reverence her Husband in her Gestures and Actions; First, by giving him due respect before others abroad, and before Children and Servants at home, not behaving her selfe in a rude and uncivill way toward him, as slighting his presence. Secondly, in leaving to him the wise and orderly government of the Family, and all Domestique Discipline without contradiction. Lastly, (and in speciall) in observing his good Counsell, and in following his religious and godly examples. I might here take occasion to fasten a just reproote upon many Women, that are so far from reverencing their Husbands, that on the contrary they are instruments (but curled ones) of much disrespect, disgrace, and dishonour to be cast upon their Husbands by their Contumelious words to them, their scandalous and contemptible words behind their backs, and in their unworthy, and unbeseeming gestures and actions toward them; but let such women know, that as they are transgressours against the Commands

mands of God relating to the Wives duty of reverencing her Husband, (which is most of all) so they are no gainers hereby; it may be they make their Husbands good esteeme fall to the ground among the baser conditioned people, but to be sure their own good names (if ever they had any) they make to stinke in the Nostrils of all men who have but morall honesty, and much more with those who are pious and godly indeed. But I shall not prosecute this, because I thinke it rarely the sin of a godly woman, and I despaire of doing good to others.

The sixth duty of the wife to the Husband.

In the sixth place it is the duty of the Wife to bear with her Husbands infirmities; though the woman be the weaker Vessell, yet the man is not free from, but Obnoxious to many weaknesses, and infirmities, which a loving and tender-hearted wife must labour to beare with; sometimes it doth come to passe (and often too) that the Husband meeting with turbulent and crosse businesses, may have such perturbations of mind, that for a time it may interrupt his otherwise sweet composure of spirit, and make him malecontent, and wayward, and hard to please by his dearest relations, that neither Wife nor Children can have a cheerefull looke from him, nor a good word of him, which the wife with a sweet silence, or amiable carriage, both in words and actions must passe by, and it will be her great wisdome and godly discretion so to do. And hereby his passions of mind will waste the faster, and he returne

turne to his usuall temper the sooner; but if on the contrary the Wife to his enkindled coales adde fewell and combustible matter by bad words, and a crosse-grain'd behaviour, the whole house will not only be in a disturbing smoake, but in a burning flame; *Grievous words stir up Anger, Pro.*15.1. whereas on the contrary, *A soft Answer turneth away wrath.* It was the sin of *Zipporah* who failed in her duty in not bearing with her Husbands infirmity; but (as hath been observed) *Moses* did well to beare with hers, *Exod.*4.25. *Beare ye one anothers burthens, and so fulfill the Law of Christ,* saith the Apostle, *Gal.*6.2. This duty concerned all Christians to practice in generall, but in the case we speake to it doth concerne the Wife most to practice in relation to her Husband; but for her to take a fit opportunity (with *Abigail*) to acquaint him that his carriage was not good, but (he being godly) very ill-beseeming him, and of scandall to others, this will be an ornament of grace to her (especially if she perform it in a right way.) There may be many other infirmities in a man besides Anger and Passion, which his Wife must, I say, beare with, which we shall not endeavour to particularize; but leave to her to judge of; only we shall in one word give her the rule to proceed by, *viz.* A mans infirmity (properly) is an unvoluntary deviation from that rule of exactnesse whereby (by the grace of God) he doth walke in the generall course of his life, both in relation to God and man, having first

respect

respect to the duties of piety required in the first Table, and secondly, to the duties of righteousnesse in the second Table of the Decalogue, or ten Commandements.

In the seventh place, it is the duty of the Wife to the Husband to yield him help and furtherance in his outward Estate. But in the prosecution of this duty we shall use the more conciseneſſe, having mentioned something this way in the ninth duty of the Husband to his Wife, only what was there delivered was upon another Account, that is, to put it upon the Husband to stir up his Wife to avoid idleneſſe, and to labour to be industrious; where her chiefe Imployment was expreſt to be, to guide the house, and to looke well to the waies of her Family. But here we must labour to stir her up to the practice of this her duty, and we hope the convincing her that it is a duty will be Motive sufficient to that end. Now here it will be necessary for the Wife to take notice of the injunction of the Apostle in 1 *Tim.*5.14. where he saith, *I will* (which is as much as to say I command) *that the younger women marry,* (beare Children) *and guide the house.* Now to guide the house, (at least well, for that must be understood) is to see every servant performe their duty, and every one in the Family to have food in due season, and that it be good for quality, and enough for quantity, and nothing spoyled for want of seasonable spending; she must have a jealous eye upon such servants in whom there is the least ground of suspition of unfaith-

The seventh duty of the wife to the Husband.

unfaithfulneſſe, to prevent their paſſages out of the backe doore (as we ſay) and to take heed of laying temptations on them, by letting them enjoy any opportunities to come at ſuch things which concerne them not to have to do with but at times of waſhings, or cleanſing the corners of the houſe; for the Proverbe is, that the temptation makes the Thiefe. She muſt in a ſpeciall manner be carefull of the Education and breeding of the Children (they being the chiefeſt part of her Husbands, and her owne Eſtate;) ſhe muſt be as helpfull as ſhe may (if need require) to her Husband in his outward Calling. But thou that art a Wife, if thou deſire to performe thy duty this way, then for thy imitation read often, and conſider ſeriouſly of the waies of the good Houſwife in *Pro.* 31.10. to the end of that Chapter. And truly, let me tell thee, that if thou be not conſcientious to further thy Husband in his outward eſtate, thou art very unworthy to have any ſhare in that honour of being reputed among the number of meet helpers. There hath many a man been raiſed to a good outward eſtate by the induſtry of his wife, for *the hand of the diligent maketh rich, Prov.* 10.4. (whether the hand of Husband or Wife.) And many a man hath been brought to miſerable penury and beggery by the Idleneſſe (and ſuch qualities as attend thereon,) of his wife. Laſtly, The Wife may very much help her Husband in his outward Eſtate by labouring to prevent him, or to ſeeke to reclaime him from profuſe, unthrifty, and

expenſive

expensive waies; I say, she should first labour to prevent him from such Estate-consuming courses, which she may do by labouring to provide all necessary and wholsome dyet at home for him, with due attendance and a quiet Family; for many a man having wanted these at home hath sought them abroad, and so by little and little custome in unthrifty courses hath brought a necessity on him of continuance in them, a necessity indeed, but yet springing from his own wicked heart. But thou that art a Wife, if thou canst not prevent this plague from falling on thy Family, then in the second place thou must labour in all waies of wisdome and sweetnesse to reclaime him out of these pernitious courses. Beseech him to consider his sin (by this wicked way of his) against God; Secondly, against his own soule; Thirdly, against his body by unhealthfulnesse and noysome diseases; Fourthly, against his Credit; Fifthly, Against his owne Estate; Sixthly, Against thy selfe. Lastly, Against his poore Children. Thou must also labour to be as amiable in his eye as possible, that he may delight in thy company; (truly, they are no good meanes that some women use to reclaime their Husbands by, as to follow them with an enraged spirit to an Ale-house, and there to raile, and foame, pull, and teare, as if they would throw the house out of the window (as we say) for this course seldome or never doth do any good.) But if all the meanes thou canst use prove in vaine, beg of God to sanctifie this

sore

sore affliction to thee and thine, and the more expensive thy Husband is abroad, the more sparing be thou at home, that if possible the Estate may hold out to be a meanes to bring up thy Children, untill (under God) they can shift by good waies for themselves. But for thy own condition, whether in such a desperate case thou maiest make a purse for thy selfe (as we say) or not, I shall say very little, (and that under correction too, submitting to the judgement of learned and judicious Divines,) but I am fully satisfied in my own conscience, that thou maiest not (contrary to thy Husbands allowance) lay by one penny (as we say) against a wet day; and the reason why I thus thinke, is, because thy Husband alone hath the propriety in his Estate, unlesse some agreement betweene you before Marriage, or betweene thy friends and him have altered the case. And we must for ever walke by this Rule, that we *must not do evill that good may come thereby*, *Rom.* 3. 8. for their damnation is just. But this thou must do, (and in so doing approve thy selfe a Christian,) thou must act faith on God, *Hab.* 3. 17, 18. And that thou canst not do if thou neglect lawfull meanes, or use any that is unlawfull.

The eighth duty of the Wife to the Husband.

Now in the eighth and last place, the duty of the Wife to her Husband, is, to put forth her selfe with all tendernesse and endeared Affections, with all readinesse, enlargednesse, and cheerefulnesse, to yield him comfort and succour in the time of bodily affliction, sickenesse, and

and weakneſs, (we have ſeen before, that the aiming at comfort in all conditions is one end (and a principall one too) of our deſiring the Marriage condition.) And if a woman be any way negligent herein, ſhe doth leave unperformed one ſpeciall duty ſhe doth owe to her Husband; for if ever a man ſtand in need of his Wives help, he doth ſo in a ſpeciall manner when he cannot help himſelfe. Now the time of ſickneſſe and weakeneſſe is ſuch a time, and then the wife muſt in an extraordinary way put forth her beſt abilities in her own perſon to contribute to the foreſaid purpoſe; and not only ſo, but ſhe muſt labour to procure able and faithfull attendants about him; and by no meanes neglect to look out to procure (under God) help from ſuch Phyſitians as have both the Theory & practique part of their profeſſion, and manifeſt moſt tenderneſſe, care, and honeſty for the good and recovery of their patients. But what meanes ſoever ſhe makes uſe of, ſhe muſt depend on the God of meanes for a bleſſing, which ſhe muſt crave of him by earneſt and fervent prayer, for ſuch prayer is a meanes ſanctified of God to ſave the ſick, *Jam.* 5.15. We ſhall turne in here, and proceed no further to lay down the particular duties that the Wife doth owe to her Husband, of which ſhe muſt make conſcience as in the preſence of God. And that as ſhe will approve her ſelfe to be a meet helper to her Husband; the number of which duties you ſee are eight, firſt, Matrimoniall love; Secondly, Cohabitation; Third-

ly, To be helpfull to him in the best things for the good of his soule; Fourthly, Submission to him; Fifthly, To reverence him; Sixthly, To labour to beare with his Infirmities; Seventhly, To yield him furtherance in his outward Estate; Eighthly, and lastly, To labour to help and comfort him in time of Ilnesse and weaknesse of any kind.

We have endeavoured hitherto to consider of the distinct duties of the Husband to his Wife: And of the VVives duties to her Husband; of which duties some that the Husband doth owe unto his VVife are the same that the VVife doth owe unto her Husband: And some that the VVife doth owe unto her Husband are the same that the Husband doth owe unto his VVife, yet with some apparent differences.

But now there remaines some duties to be considered of that are equally due to each other, (though not before propoſed) and must be so handled.

The first joynt duty between a man and wife.

The first joint duty betweene man and wife equally obliging both, is, that they labour to maintaine a good opinion one of another touching their faithfulnes in keeping the Marriage Covenant, and that neither of them have violated the same by lodging their hearts in the bosome of strangers, or defiling their bodies with them; For, if for want of care herein there appeare ground of just suspition of unfaithfulnesse, jealousie will get into the heart, and take up its residence there untill it have

have consumed the sap, and devoured the root of all true love; And then miserable daies in all probability will be the portion of both as long as their unhappy lives last. Marke how *Solomon* in the *Canticles* doth describe jealousie, *Jealousie is cruell as the grave, the coales thereof are coales of fire which have a most vehement flame, Eccl* 8.6. this fire will not admit of any limits. I say againe, it will eat out love, it will consume joy and all comfort in the Marriage-Estate; yea, it will waste the flesh, the marrow, and the bone, and shorten life it selfe. Jealousie, saith the Holy Ghost, is the rage of a man: therefore he will not spare in the day of vengeance. He will not regard a Ransome; neither will he rest content though thou giveſt many gifts, *Prov.*6.34,35. Of all wrongs that can be offered to man, or wife, they will not endure this breach of the Conjugall Contract; good natures (especially gracious hearts) in man and wife will beare with the Infirmities of each other, but they will not be patient when they see this cursed enormity. Here then you see that this care that is to be taken by both parties to labour to preserve in their hearts a good opinion of each other this way, may well fall in as a duty to be minded of exceeding high concernment.

The second joynt duty between a man and wife.

The second joint duty between man and wife equally concerning both, is, the yielding to each other due benevolence; the Apostle expressely requires it, 1 *Cor.*7.3. and gives an undeniable reason for it in *ver.*4. and in *ver.*5.

he tels us (upon the matter) that to deny the same each to other, is, to defraud each other, but I refer you to the place and will not adde one syllable more on this point for speciall reason.

The third joynt duty between a man and wife.

The third and last joint duty of man and wife equally concerning both, is, that they do not pollute or defile the Marriage bed, for it may be polluted *&c.* two wayes. First, by Inordinatenesse; *S*econdly, by unseasonablenes. First, by Inordinatenesse, when Married persons abuse their liberty in Marriage-Conjunctions to excesse, and so make it a meanes rather to encrease Concupiscence than to mortifie the same; they should cast on water to quench lust, and not Oyle to enflame the fury thereof. God hath ordained Marriage as a meanes to avoid Fornication, but this excesse we speake of, makes (even) such persons more obnoxious to temptations to that sin, than happily most are that are in the single condition. And God doth many times severely punish this sin, but the Philosopher will tell you how; He will acquaint you, that by this inordinate and over-frequent actings you do evacuate the best spirits which God and Nature hath not only appointed for generation, but for the supportation of the body of man, which otherwise would be full of Imbecillity, but being so profusely cast away there followeth much weaknesse in the body, raging paines in the head, and sometimes that exceeding sad affliction of the running of the Reines, and sometimes the effect

effect of these distempers brings death. Now it is true, both sexes are not joint sufferers alike, but they are joint sinners, and should jointly be humbled and reformed. Thus much for the first head; but secondly, the Marriage-bed may be polluted by using it in unseasonable times; for there are two times that God doth prohibite these conjunctions in; First, in case the Lord call us to the duty of Fasting and Prayer, then there must be a cessation and intermission this way, 1 *Cor.*7 5. *Defraud not one another except with consent for a time, that you may give your selves to Fasting and prayer.* The Lord also by the Prophet *Joel* requires the Bridegroome to go forth of his Chamber in the day of humiliation, *Joel* 2.15,16. When the people of God make their approaches before the Lord on extraordinary occasions there must be very serious preparations to such duties; And as jewels and rich apparrell must be laid aside in some cases, as *Exod.*33.4,5,6. So upon some other approaches they must not come at their wives, *Exo.*19.15. Thus much for the first unseasonable time, whereby the Marriage-bed is polluted. But secondly, In a speciall manner this sin may be committed in those ordinary seasons of extraordinary flux, or over-flowings of nature in the Feminine gender, for then the Lord hath forbidden all neere approaches in such a way as we speake to, and that under a speciall penalty: even the being cut off from their people, which was either by death, or castings out from Church-society, (to the later

I encline,) *Lev.* 18. 19. *Chap.* 20. 18. and in *Ezek.* 22. 10. the Lord complaines that in *Jerusalem* there were a very flagitious people this way. Now then, by these pollutions of the Marriage-bed, first, by Inordinatenesse; Secondly, Unseasonablenesse, the opinion of an Orthodoxe Divine will be confirmed, which is, that as a man may be a drunkard with his own drinke, and a glutton with his own meat, so a man may be a filthy and uncleane person with his own wife. And for the sin of these last persons defiling the Marriage-bed by their unnaturall and uncleane Conjunctions, God doth punish it (according to the observation of the Philosopher) with an unhealthfull and leprous Off-spring. And for ought thou knowest with spirituall judgements on thy soule, even hardnesse of heart, and finall Impenitency. Therefore in the name and feare of the great God it concernes you both to keep at a far distance from these pollutions in the Marriage-condition. This may suffice for these three last and joint duties concerning both man & wife; First, to avoid the giving any cause for jealousie to enter into the heart; Secondly, the yielding to each other due benevolence; And lastly, a religious care to shun all pollution in the Marriage-bed, either by Inordinatenesse, or unseasonablenesse in the use thereof.

We are now by the Lords good leave and divine assistance to proceed to the last thing (propounded in the beginning,) which we are to consider of before Marriage, namely, the duties

duties that both Husband and Wife do owe unto their Family in relation to both Children and Servants. Which becauſe moſt of theſe duties concerne both Husband and VVife, we ſhall endeavour to handle them together for brevities ſake, yet make ſome diſtinction, that they may both take notice of their duties, where diſtinction is to be made.

The firſt duty of Governours toth ir Family.

The firſt duty that both Husband and VVife do owe unto their Family, is to Catechiſe and inſtruct their Children and Servants in the knowledge of God, and feare of his Name. This duty doth chiefly belong to the Husband, yet in his abſence it doth properly concerne his wife likewiſe. Now the Great God doth not only enjoyne this duty upon the Children of Iſrael, but doth much inculcate the ſame, *Deut.*4 6. *Take heed to thy ſelfe diligently leſt thou forget the things which thine eyes have ſeene, and leſt they depart from thy heart all the daies of thy life, but thou ſhalt teach them thy Sons, and thy Sons Sons.* Then againe, *Deut.*6. 6,7. *Theſe words which I command thee thus day ſhall be in thy heart, and thou ſhalt teach them diligently unto thy Children,*&c. Yet further, *Deut.* 11.19. *Ye ſhall lay up theſe my words in your hearts, and in your ſoules, and bind them for a ſigne upon your hands, that they may be as frontlets between your eyes, and ye ſhall teach them your Children,*&c. The Apoſtle requires the ſame duty of Parents, *Eph.*6.4. *Ye Parents provoke not your Children to wrath, but bring them up in inſtruction and information of the*

Lord. Solomon exhorts us to the same duty, *Prov.* 22 6. *Traine up a Child in the way he should go, and when he is old he will not depart from it.* Now in Scripture you shall find this duty of teaching and instructing Children and Servants was frequently performed by the godly: first see it in the practice of *Abraham*, *Gen.* 18. 19. Further view it in the resolution of *Joshuah*, *Josh.* 24 15 Also in the care of *David*, both in 1 *Chron.* 28. 9. and in *Psal.* 34. 11. And can we conceive that *Cornelius* did neglect this duty? who feared God with all his household, *Acts* 10. 2. Or that any of those holy men did omit this duty, whose houses were Churches? *Rom.* 16. 5. *Col.* 4. 15. *Phil.* 2. If we should so think we give ground enough for others to conclude we are very uncharitable. Besides, if the judgement of Ancient and Moderne Divines, in relation to this truth, be of force with you to confirme you herein, you must then be satisfied, that it is the duty of Parents and Governours of Families to take much paines to teach and instruct their Children and Servants to feare and serve the Lord; Or else what meane all their Orthodoxe forms of Catechisme to yield help to conscientious Christians in the discharge of this duty, (of which there be many extant — blessed be the Lord, & have been in ages past,) Doubtless you must be convinced that it is your duty, *only if you know these things blessed are you if you do them, Joh.* 13. 17.

The second duty of Governours of Families

The second duty that both man and wife do owe

owe unto their Children and Servants, is to pray with them, and for them. Ye have ſeen but now that Parents muſt take paines to teach and inſtruct their Children and *Servants* in the knowledge of God; But what ſucceſſe can there be expected as the bleſſed fruit of ſuch a duty without prayer with, and for them? *Paul may plant, and Apollos may water, but God giveth the encreaſe*, 1 *Cor.* 3. 6. But this encreaſe muſt be humbly ſought of God by Prayer. There is a ſpirit of Indotionableneſſe in all by nature, but it doth abound many times in ſome Children and Servants. *I will inſtruct and teach thee* (ſaith *David*) *in the way thou ſhalt go: I will guid thee with mine eye*, *Pſal.* 32. 8. Then inſtantly adds in the very next verſe, *Be ye not as the horſe or Mule which have no underſtanding*, &c. There is a great deale of ignorance and blockiſh ſtupidity in all ſorts of perſons, (and therefore in Children and *Servants*,) which none but God can take away; it was God that opened the heart of *Lydia*, that ſhe attended to the things that were ſpoken of *Paul*, *Acts* 16. 14. Therefore there is great need to pray unto God to take away all obſtacles that may obſtruct the edification of thy Family in ſaving knowledge, and Grace, or elſe thou maieſt have ſmall hopes of doing them any good by all thy other paines in the diſcharging thy duties. Mind the imprecation of *Jeremy*, *Poure out thy wrath* (ſaith he) *upon the Heathen, and upon the Families that call not on thy Name*, *Jer.* 10. 25. Holy *Job* was

very

very conscientious in this duty of prayer for his, *Job* 1.5. He offereth burnt Offerings to God in relation to his *S*ons and Daughters; with which duty the Learned do conclude he offered Prayer, and of that there can be no doubt, because when he offered burnt Offerings for his three Friends, he also prayed for them, *Job* 42.7,8,10. *David* he praies for *Solomon*, 1 *Chron.*29.19. And can any with reason conclude that he did not pray for his other Children upon all Occasions? A very grosse absurdity it were so to do; Certainly we may desist from further prosecution of this point as to Information, that it is the duty of Parents to pray with, and for their Children and *S*ervants, (because all men will confesse it;) but for their neglect of it we shall by the help of God (in due place) labour to meet with them by just reproofe. But for such as are godly Children and *S*ervants, who take notice of the extreame remissenesse of their Parents and Masters in performing this, demonstrating evidently that they are Christians by praying for them; I exhort that they would themselves go to God in secret, to beg of him to open the eyes of such Governours to see with godly sorrow this their abominable sin, and to give them grace to reforme it, lest such Governours of Families sinke into the bottomlesse pit of hell for it to all Eternity.

The third duty of Governours of Families.

In the third place it is the duty of Parents and Governours of Families to labour to wa
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before their Children and Servants in all holy and religious waies, and to be very circumspect herein. We have taken some notice that it is the duty of such Governours to teach those that are under their government the knowledge of God, and to informe them in the waies of his feare. Now if this be done only by precept, and not by example, there is small hope of doing them any good, for a man may teach his Child or Servant the way to heaven by Precept, and the way to hell by bad example; the leaders of this people cause them to erre, and they that are led of them are destroyed, saith the Prophet, *Isa.9.16.* It is to no end to teach the first way if ye neglect the second, (or at least to little purpose.) *The Scribes and Pharisees* (saith Christ) *sit in Moses chaire, whatsoever they bid you observe, that observe and do: but after their doings do not, for they say and do not, Mat.23.2,3.* So if Parents, *&c.* be like them in teaching, and in practice too, well they may lead them to sin by their examples, but if they lead them to good it will be very rare; for the evill examples of Superiours are of great force to lead the Inferiours to vile waies, and this daily experience will beare witnesse to. If Parents and Masters be given over to swearing, Blaspheming, lying, drunkennesse, uncleannesse, hating of God, his waies, and people, or to any other sin, of such vices many times are their Children and Servants; for of this take speciall notice that evill examples are of a far more drawing nature for

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Imitation, than good are hopefull for Reformation; You that are Governours if you tread in filth but over shooes, may occasion those that are under you to wade over their boot tops. They that pervert soules in any kind may make them that are under their charge seven fold more the children of hell than themselves. Good men are easily misled by bad examples. *Peter* gives a bad example, *Gal.*2.11,12. then in *ver.*13. the Jewes and *Barnabas* are corrupted by it: Now if such men may be so abused by bad examples, there is much more cause of feare of those who deserve no good repute.

The fourth duty of Governours of Families.

Now in the fourth and last place, it is the duty of Parents and Masters to their Children and Servants, to labour to restraine them from walking in scandalous and evill waies, and this to do betimes; for since the fall of *Adam* there is in all his posterity such a cursed depravity that there remaines no principles of good in them to further the soule in gracious waies; the mind is stuft with ignorance, the will is perverse, and all the Affections are out of order. Now the will is the chiefe Agitator of all evill and opposer of good; the will should be guided by a rectified understanding, but it rebels against it, or else how comes it to passe that a man is violently carried to sin against conscience, and against an inlightened judgement, as it is often seen? yet this is a truth that so far forth as the will is regenerate it desires to walke closely with God, and not to deviate from his Commandements; and th

is the Will our Saviour speakes of, that was in his Disciples when they were with him in the time of his Agony, (though he spake more particularly to *Peter*,) *The spirit is willing*, (or ready) *but the flesh is weake*, *Mat.* 26.41. And of this Will the Apostle speakes of, *Rom.*7.18. *To will is present with me*; but this is not the will we speake of, there must be no restrictions laid on this, but we must rather labour after maintaining the liberty of it, but it is the perverse wils of Children and Servants that their Superiours must labour to check and bridle. *A child set at liberty maketh his mother ashamed*, *Prov.*29.15. But it may be here demanded, What meanes must be used by Superiours to restraine Inferiours from walking in scandalous waies? And for curbing the perverse wils of such as God hath set under them to be governed by them? I answer, First, loving Admonitions, and sweet endeavours to convince them of their evill waies, (only this I must premise, that what course is to be taken with Church Members upon their uneven walking must in some particulars of them be taken with Domestique Members.) The Apostle speakes to the believing Romans of his confidence of their abilities to admonish one another, *Rom.* 15.14. And can we conceive that they did not improve those abilities upon occasions when Brethren did offend? Sure we cannot. Now this way of admonition God himselfe takes with *Cain*, *Gen.*4.7. And Jesus Christ in *Mat.*18.15. prescribes this rule: very full is the

the Apostle in 1 *Thes.*5.14. *Now we exhort you Brethren, warne them that are unruly: be patient towards all men*; So in 2 *Tim.*2.25. *In meekenesse instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledgement of the truth, and that they may recover themselves out of the snare of the Devill.* Now when thou dost thus admonish the offender, or offenders, under thy charge, tell him, or them, that by such courses they sin against God, (where lay down Scripture proofe that they may be convinced.) Secondly, that they sin against their own souls. Thirdly, That they do provoke God to execute upon them all judgements spirituall, temporal, and eternall, and in these two last particulars labour to amaze them with terrour and dread. But if this gentle meanes will not prevaile with them, thou must sharpely reprove them, *that they may be sound in the faith, Tit.* 1.15. And this sharpnesse may be included in that phrase in *Jud.*23. *pulling them out of the fire.* So *Lev.*19.17. *Thou shalt not hate thy brother in thy heart, but thou shalt in any wise rebuke thy Neighbour and not suffer sin upon him.* But if this meanes also produce no amendment, then in the last place thou must make use of the ordinance of Correction; *For foolishnesse is bound up in the heart of a Child, but the rod of correction will drive it away, Prov.*22,15. And it may so be too, that a servant will not be corrected with words, *Prov.*29.19. And yet certainly God would have them reformed too: But take notice

notice of this also, that the procrastination, or putting off of Correction of your Children, will but fit them to be incorrigible; the bowing trees whilst they are young is a similitude often on this occasion made use of, but too seldome practised, *Prov.* 13.24. *He that spareth his Rod hateth his Son; but he that loveth him correcteth him betimes.* Prov. 23. 23, 24. *With-hold not Correction from the Child; for if thou beat him with the Rod, he shall not dye; thou shalt beat him with the Rod, and shalt deliver his soul from hell.* But in making use of this Ordinance of Correction, whether of Children or Servants, observe with care these three things: First, a fit time; Secondly, that your ends be good; and lastly, that it be in a right manner. First, for a fit time: which time is, when the heat of Passion is over; for we must be just in the measure of Correction, which we cannot be if Passion have command. Passion may provoke us to play the Tyrants, and to make the party corrected despised in our eyes, *Deut.* 25. 3. And that will dishearten and deject them. In the second place, propose a right end in correcting any under your charge, you must not give correction to manifest your Authority, or to be Revenged on them for crossing you, but sincerely to kill sinne in them, to subdue their exorbitant lust, to make them more fit to glorifie God, and perform service unto men: these and such like ought to be purely your aimes. And lastly, you must administer this Ordinance in a right

a right manner; that is, with lifting up your hearts to God, desiring him with the correction to vouchsafe to them Instruction, to sanctifie it to them, so that it may prove effectuall for their Reformation, to make them obedient to God in word and deed, and faithfull in the discharge of all the duties they owe unto you. Now when your carriage is truely thus in your correcting Children or Servants, you may (by the blessing of God) expect some gracious effects of it, except the Lord have a controversie with, and against them, to harden their hearts, by this (and other means) to their own perdition.

Thus we have done with the foure general Duties which both Husband and wife owe unto both Children and Servants: as first to instruct them in the wayes of God. Secondly, to pray with them, and for them. Thirdly, to walk before them in good examples. Fourthly, and lastly, to seek to reclaim them from bad wayes. Now because the neglect of these Duties is a prime cause of infinite dishonour to God, the means of many souls perishing to all eternity, and the breeding of multitudes of rotten and vile members in Church and State, we shall endeavour with the Lords Assistance, to proceed to some reasons, inforcing the performance of these Duties by all godly Governours, and then come to make some Application thereof.

Reas. 1. The first Reason is taken from the Command of God, who requires the performance of

of all these duties at thy hands: for, thou hast seen by variety of Scripture Texts, that these duties are not Arbitrary or of an Indifferent nature, that thou maist doe them, or leave them undone at thy own discretion. Now as the Promises of God are to be the ground of thy Faith; so the Commands of God are to be the ground of thy obedience. That God requires these Duties of thee, from hence thou maist gather an Argument, that thou art bound to set thy selfe with all thy might to the performance of them: *A good understanding have all they that doe his Commandements, Psalme* 111. *ult. If ye know these things, blessed are ye if ye doe them. John* 13. 17. The life of a Christian lyeth chiefely in doing; *What singular thing doe yee?* Matth. 5. 47. for so it is rendred in the old Translation. What is the Theory of Religion, if the practick part be wanting? Now as you would approve your selves to be the Children of God, you must obey him in all things; for, *His servants you are whom you obey*, Rom. 6. 16.

The second Reason inforcing from you the performance of these duties, before mentioned, for the good of your children and servants, is taken from those bowels of compassions that should be in you, relating to the good of their souls: for by thy neglect of teaching them the knowledge of God, and praying for them, and with them, and walking before them in good examples, and labouring to reclaim them from sinne, they may perish *Reas.* 2.

in hell for evermore; *He* (saith *James*) *that*
Jam. 5. 20. *converteth a sinner from the errour of his way*
shall save a soule from death, and hide a multi-
tude of sins; (and what knoweſt thou but by
thy conſcionable uſe of theſe meanes thou
maieſt inſtrumentally do it.) In *Exod.* 23. 4.
the Lord commands, that if thou meet thy
Enemies Oxe, or his Aſſe going aſtray, that
thou ſhalt ſurely bring him back againe. How
much more then oughteſt thou to be carefull
when thou ſeeſt thy Children and Servants go
aſtray from God in the wales that lead to hell,
to be carefull to bring them back againe, and
ſo to ſecure their poore ſoules from periſhing.
Now in the way to hell thy Children and Ser-
vants alwaies walke when they are in a ſtate
of ignorance, and in the practice of any ſin.
My people (ſaith God) *are deſtroyed for lack of*
knowledge, *Hoſ.* 4. 6. And as for thy poore
Children thy own Loynes have been the Con-
duit-pipe to convey into their hearts and ſoules
(from *Adam* the fountaine) all that corrupti-
on of nature which is in them, and all that
propenſity to ſin which is in their wils. Truly,
it is not only againſt a gracious principle, but
againſt an Humane and Morall one too, that
thou ſhouldſt thruſt thy poore Child into a
dangerous quagmire, and then deny him thy
hand to help pluck him back againe; and that
thou ſhouldſt give him many a deadly and
mortall wound, and refuſe to apply a plaiſter
for his cure; (theſe ſimilitudes are infinitely
too ſhort to ſet forth this caſe fully.) Now
when

when thou dost neglect these meanes beforesaid thou dost shew thy selfe to be a cruell and bloudy Man, a most savage beast, there is no tearmes in the world that can fully set forth the intolerable vilenesse of thy condition; be thou amazed and tremble like *Belshazzar* in another case, *Dan.* 5. 6. and set thy selfe to reforme.

The third reason to quicken thee to the performance of the duties beforesaid, is taken from the account thou art to give to God at the great day for those soules that he hath committed to thy charge, if they by thy neglect perish, thou must be responsible for them at the generall Audit before God, Angels, and Men. At which time the Lord will not remit thee one graine of the non performance of any one of these (or any other) duties, which thou shouldst have performed to have sought his own glory, and the salvation of thy Children and Servants by: For in Gods calling thee to be the Governour of a Family he hath made thee a watchman over their soules. And consider thou that place for the purpose in hand, in *Ezek.* 33. 8. *Eli* the Priest was by reason of his indulgence to his Children a very defective man this way, (yet many thousand Millions of men are more.) He sought to reclaime his Sons from their wickednesse only by admonishing them of it, and of the judgments of God for the same, (which is more perhaps than thou didst ever do,) but there unfeelonably came to a period; God punished *Reas.* 3.

this sin of his; First, upon those his wicked and degenerate *Sons*; then on his own person; and lastly, on his whole house; His *Sons* were slaine both in one day, himselfe brake his neck, and his house lost the Priests Office. 1 *Sam.*2.22,23,24,34,35,36. *Chap.*4.11,18. Read the *Story* and lay it sadly to thy heart. But the Learned do conceive, that the personall punishment of *Eli* was but temporall, because he was gracious, though in the case before-mentioned a grievous offender; I say, read and and consider, and as thou likest the punishment so practice the sin; it is true, God is patient, but this his patience (if further abused by thee) will not prove thy priviledge, but thy infinite disadvantage: For thou shalt (when it is too late) find thou art rather reserved for hell than preserved from the evill of punishment; the patience of God will be but his omission of punishment, and not the remission of thy sin.

*Reas.*4. The fourth and last Reason to induce thee to the practice of these duties to thy Family, may be taken from that respect thou maiest (in due place) have to the recompence of reward; for if thou be an instrument of the glory of God in the conversion of soules, thou maiest (through free grace) expect an interest in that promise of God, *That they that are wise shall shine as the firmament, but they that convert many to righteousnesse shall shine as the stars for ever and ever*, *Dan.*12.3. And what knowest thou but thou maiest have the presence and assistance

assistance of the spirit of God with thee in thy discharge of these duties (if thou be conscientious therein) both for the information of thy Children and Servants, and the reformation of their lives.

Thus much for the Reasons (or Motives) to actuate and provoke your spirits to the discharge of those duties you owe to your Children and Servants; First, taken from the command of God. Secondly, From those bowels of Compassions to their soules that ought to be in you. Thirdly, From that account you must passe to God for their soules if they perish by your default. And lastly, from that respect you may have to the recompence of reward; We shall come to a few words of Application, before we proceed to the ensuing matter.

This in the first place may serve for Information, to let you see the originall cause, and the cursed and impoysoned root from whence doth spring all the abominations of these times, the profanation of Gods Sabbaths, drunkennesse, pride, uncleannesse, hating of the power of Godlinesse, and all other sins. Even from hence, that Parents and Masters neglect their duties to their Children and Servants in Catechizing and instructing them in the waies of God, as also that they pray not with them, nor for them, nor walke before them, giving them good examples, (but rather the contrary;) and lastly, in that they use no meanes to reclaime them from vicious waies, but leave them to themselves, laying the raines *Use 1.*

of corrupt liberty on their necks, whereby they run a full careere into all waies of sin, and so to hell at last. The Lord hath cause to complaine of the multitude and hainousnesse of the sins of these times as once he did of the sins of Israel, *Amos* 2.13. *Behold* (saith God) *I am pressed under you as a Cart is pressed that is full of sheaves*; and truly, it is only his mercy that the Land doth not spue us out, *Lev.*18 28. And that which aggravates our sins, is, that after the faithfull Ministers of God in the later, and this present Age have cried out against the horrid sins of the Times and have spent the strength of their Reines, and wasted their best spirits, that they may sit down and mourne over us, and say, they have spent their labour in vaine, and their strength to no purpose, *Isa.* 49.4. For custome in sin doth bring a necessity to sin, and that in such an habituall way that no meanes without a miracle of mercy can reforme the evill manners of most, for the Ministers of the Gospell cannot preach down sin, nor the Civill Magistrate cut it down with the sword of justice. But Beloved, how easily (by the blessing of God) might many, if not all, the Exorbitances of these times have been prevented by the Christian and prudent care of Domestique Governours; they might have broke the Egge betimes, and so have prevented it from bringing forth a Serpent; they might have taken and dash'd *Babylons* little ones against the stones, *Psal.*137.*ult.* Every Family is a little Nursery to the great Orchards of Church

Church and Common-wealth. Now Family Discipline is the pruning, ingrafting, Enoculating, and digging about the root of the tender Imps to qualifie and fit them for transplantation into either or both the foresaid Orchards. But if the meanes before-mentioned be not used, instead of removing fruitfull trees you shall replant Crabs, bryers and thornes, and such Vines as shall bring forth no Grapes, but such as *Moses* mentions in his Song, *Deut.* 32.32. Their Vine is of the Vine of *Sodom*, and of the fields of *Gomorrah*: their grapes are grapes of gall, their clusters are bitter. They shall bring forth such grapes as the Lord complaines of, *Isa.*5.2. Now as Parents and Masters may be charged to be the originall cause of all the sins beforesaid, (and of the sins of the like kind) so may all the Errours fundamentall, and circumstantiall, now maintained with a Whores forehead, be brought and laid down at their doores likewise; for had they taken more paines with their Children and Servants to season their hearts, and informe their judgements by a Catechisticall way in the solid and profound truths of God, both concerning faith, and life, (things to be believed, & duties to be practised,) there might (by the blessing of God on their sincere endeavours) have been better fruit expected in these daies of sadnesse and sorrow than declining pure truth, vilifying Gods Ordinances and faithfull Ministers; raging against, and worrying of the tender Lambs of Christ. In

which they take the same diabolicall course that some heathens of old tooke, that is, cloathed the Saints in the skins of Beares, and other wild beasts, that so their dogs might fasten their impoysoned fangs in their tender hearts; so these calumniate such (who by the grace of God walke closer to the Rule than themselves) with many opprobrious and vile (but notoriously false) aspersions; they are (say they) enemies to the State, disturbers of the peace of a Nation, and many other hellish accusations they have against them which I forbeare to name, (not doubting but in Gods time the guilt of their abominations will settle in their owne bosoms, and so clap to their hearts, and so sting their soules, that by the goodnesse of God they shall be awakened to see their evill, and repent of it before it be too late.) By reason whereof all their beagles and bloud-hounds take the sent, (not by the feet of the non-guilty) from the cursed vomit of the accuser of the Brethren, and run with so much hellish fury at them, that did not God graciously, and the precious Laws of the times preserve them, they must inevitably perish; but blessed be God there is yet hopes in Israel concerning this thing, *Ezra* 10.2. For in order to the reforming of the destructive errors of these times, the higher powers do declare their sense of the same, and do protest against them, and we hope they will make a hedge of thornes against them. Now as wicked Parents and Masters have by their neglect of their duties

ties occasioned all the evils of sin before mentioned, and pointed at, so they have been the occasion (by good consequence) of all the evill of punishments that this day the righteous God hath inflicted on the Nation, for sin is the Antecedent of punishment, for the plagues and vengeance of God do follow sin as the thread doth the needle. And here we might run *in Infinitum* in making this clear from Scripture demonstrations, some we shall produce, and but a few to what we might; Read *Deut.* 28. the whole Chapter, consider *Lam.* 3.39. also 2 *Chron* 36.14,15,16. and *Hos* 4.1,2,3,5. lastly, *Mat.* 23.37,38. Thus for the first Use.

Use 2. In the second place it may serve for just reproofe, and to speake terrour and horrour to the consciences of all Parents and Masters who are guilty of the cursed neglect of the duties (before-mentioned,) which they owe unto their Children and Servants in reference to the good of their soules. You have seene that by this meanes you are accessary to the overflowing enormities of every kind, and horrid crimes of the times, and are the meritorious cause of the inundation of the miseries that is now by the hand of the all-just God fallen upon us in these our daies, which without infinite mercy will bury every man and mothers Child in their own justly-deserved ruine; and hast thou, whosoever thou art, a heart of stone, insensible of thy own condition? Art thou worse than a Stoick? Hast thou, like

like *Jonah*, set the sea of the world all in a raging? And art thou fast asleep? Ah poore soule, thy condition is to be lamented with teares of blood, both in regard of thy guilt, and also of thy punishment; thou art guilty first of the sins of thy Family, (and by their bad examples) of the sins of whole Townes, Cities, Counties, and of the whole Nation; thou art guilty of the precious bloud of their soules; thou hast sent soules to hell by Millions and Legions; thou hast cramm'd and ramm'd soules into hell. Oh thou unmercilesse Canniball, what hast thou done? Hast thou married a wife to send her to Hell? Hast thou begot Children to make them fewell for Hell? Hast thou hired *Servants* to thrust them head and shoulder (as we say) into Hell? Ah thou bloodhound, thou hell-hound, dost thou lye under so much guilt, and yet hast an Adamantine soule? Oh how infinitely miserable art thou by reason of sin? But that is not all, (yet I must confess the evill of sin is worse than the evill of punishment,) thou art lyable to undergo more punishment than men or Angels can conceive, (much lesse acquaint thee with.) He that shall cut the throat, (or otherwise murther) but one man, the Laws of men will both sentence him to, and execute death on him; how then shalt thou escape at the Bar of Gods Tribunall for thy cutting the throats of such multitudes, of multitudes of poore precious soules? (one whereof is worth more than worlds of treasure?) Dost thou thinke that the Judge of all

the

he World will not do right? Foster not in Gen.28.25
y selfe such a thought, for God will araigne
ee, sentence, doome, and damne thee to Hell
the Bar of his terrible Tribunall seat, from
hence thou must go pinion'd, mancled, and
ttered to hell, guarded with the infernall
ew of devils thy companions in sin and tor-
ent. and at thy first entrance into that pit of
rdition thou shalt rouze up all the damned
hosts to make way for thee; read that place,
a 14.9. (it may make thy loines to tremble,
y knees to smite one against another, and the
ire of thy head to stand on end,) and for such
thy relations to whom God gave no repen-
nce. Oh how will they salute thee, and up-
aid thee? and say here is my cursed Husband,
ill thy Wife say. Oh here is my cursed Fa-
er, saies thy poore Children; and say the
ervants here is my cursed Master. Oh say
ey all, had he instructed us in the waies of
od, prayed with us, and for us, lived a holy
e for an example to us, and used all meanes
reclaime us from our evill waies, though he
d beat us black and blew, and given us stripes
within the bowels of the belly, *Prov.* 20. 30.
look the old Translation,) he might have sa-
ed us from hence, but now we are irrecove-
bly lost for ever. After all which down thou
nkest with mountaines of sins and curses into
he bottomlesse pit, when the hatches of hell
all be shut upon thee, and then thou shalt be
mented with a vengeance, with forked In-
ruments with iron teeth, with *Serpents*, and
Scorpi-

Scorpions, and the biting and gnawing of the worme of conſcience, then thou ſhalt not have one drop of water to coole thy tongue, nor one breath of aire to refreſh thee with; and that which will aggravate thy miſery will be this, that the time of thy torments in hell will be Millions of Millions of yeares; nay, it will be beyond time, (even all time) for ever, and for evermore: and therefore well ſaid a Reverend Moderne Divine, that this word ever kils the heart. Thus much likewiſe for the uſe of reproofe and terrour.

Uſe 3. In the third place this may be for a uſe of Lamentation, to bewaile that ſpirit of Antipathy that is almoſt in all men of all Eſtates and conditions againſt the performance of Religious Family duties, for there is a ſpirit of oppoſition riſing in the hearts of men, (and women too) againſt not only the duties before mentioned, but alſo againſt the perſons of thoſe who deſire conſcientiouſly to diſcharge them, they will labour to caſt a dampon the ſpirits of ſuch perſons by ſpeaking evill of this way of God, and by belching out with their black mouth all the helliſh filth and foame that poſſible they can. They will ſcoffe at the people of God, nickname them, raile at them, and revile them, even for their care and paines to ſave the ſoules of ſuch whom the great God hath committed to their charge. But know, that to ſpeake againſt the performance of any duty that God requires, is, to ſpeake againſt God himſelfe who requires obedience thereunto,

unto, and what is that but blasphemy in a high degree, for hereby thou dost derogate from the infinite wisdome of God, and arrogate to thy own; but know thou that the foolishnes of God is wiser than men, *1 Cor.* 1. 25. Yet mistake not the Apostle, as if he did grant that in God there were a deficiency in understanding; for that cannot be, for if God were imperfect in any one of his Attributes it would make the duty it selfe null, and so God could not have an essentiall being; but the Apostle speakes after the manner of men, as if he did grant that (which must not be granted,) by way of suppositiō; yet saith he, that deficiency (or that foolishnesse which foolish and wicked men thinke to be in God) is wiser than all the Wit, parts, and understanding that the wisest men in the world have. What a degenerate Creature then art thou (whosoever thou art,) that once darest enter the lists of dispute against thy Creator, as thou dost that censurest such as obey God in any kind to be fooles, and ridiculous, and absurd fellows, (for that, if not worse, is thy language.) I am certaine that by this meanes thou commest within the lists of that woe, *Isa.* 5. 20. *Woe unto them who call evill good, and good evill,* &c. Thou condemnest Gods waies, and justifiest thy own waies. Let men walke in the waies to get wealth, or pleasure, or carnall profit, or worldly honour, or run apace in the high road to hell: These ungodly persons before spoken of will not dishearten them, but rather encourage

courage them by keeping company with them; but let any men or women whose hearts God hath warmed with zeale for his glory, and tender love to such poore soules as are under them, let them but lend them a little finger to guide them, or but a small sparke of light to conduct them by in the way to heaven, then they are in their Bedlam-fits, not knowing how to contain themselves within the bounds of civility. But these men have either never learned, or soon forgotten that place of our Saviour, *The Kingdom of heaven suffereth violence, and the violent take it by force*, *Mat.* 11. 12. and other places, *Luk.* 13 24, *Heb.* 12. 14. *Luk.* 11. 52. Such opposite spirited men and women as these will by no meanes endure that any Child or Friend of theirs shall come within the wals of a godly Family to live in, for feare they should become Puritans, (as they call them;) but to conclude this Point, or Use, let me tell them, that without abundance of repentance for, and reformation of this sin they shall have as large a share (if not more) of those inconceivable miseries which are imperfectly mentioned in the use of reproofe and terrour, as the portion of such as do any way neglect the performance of those duties they owe unto Children and Servants, and it may be they shall have a larger share than the others, because for ought can be known such scoffing *Ishmaels* as these have been a speciall cause of hindring many from the performance of their duties to their Family-relations which

which otherwise would have set themselves to the discharge of those duties.

Use 4. The use in the last place may be for exhortation, to stir up Christian Parents and Masters, First, to labour to be well acquainted with those duties which they owe unto their Children and Servants: And then to set themselves with much diligence, paines, and care to the performance of them. The duties have been laid down, and fully demonstrated from divers Scriptures; there hath been some Illustrations, and Amplifications of them, and divers undeniable reasons to urge the performance of them. Now what shall I say? This paines as in order to thee is lost if thou sit still and come not forth to the performance of them. When *David* had made a large preparation for building the House of God in *Jerusalem*, having got together abundance of materials for that Magnificent Worke, what saith he to his Son *Solomon*? *Arise* (saith he) *therefore and be doing, and the Lord be with thee*, 1 *Chro.* 22. 16. Now (if without offence) I might allude to this, I may say, I have endeavoured as God hath graciously enabled me to prepare in some poore measure some materials to help thee to build God a temple (or Church) in his own Family, (unto which I desire thou maiest adde in thy retired Meditations.) Now I also say to thee arise, and be doing, and the Lord be with thee. Thou wilt say, thou art a poore weake creature, thy knowledge is little, and thy parts are small; let me advise thee to gaine good formes

formes of Catechisme, be studious in them, be diligent to improve them for the good of all under thee; by this meanes, (if thou be conscientious indeed, and seeke to approve thy selfe to God in thy discharge of these duties, and abundantly desirest to yield furtherance to the soules of thy Wife, Children and Servants,) By this meanes, I say, thou shalt find, that in teaching others thy owne knowledge shall encrease, and thou hast a promise from the mouth of Christ for this, that *to him that hath more shall be given, and he shall have in abundance, Mat*, 13.12. We have a good proverbe applicable here, that is, Use legs and have legs; and thou saiest thy parts are weake; if thou canst not pray with thy Family but in a very weake manner, then I say, pray to God to teach thee to pray, pray in secret for both the spirit and gift of prayer, that thou maiest be able to Performe it in thy Family; but beware thou set not too high a rate on the gift of prayer, for it often goes alone without the Spirit; thou wert better of the two have the Spirit of Prayer than the gift, but both together doth best, (especially in relation to edifying others.) *Simon Magus* desired to purchase a power to give the Holy Ghost to whom he pleased, his ends were base, as well as his tender vile; he did aime (as good Divines thinke) at popular applause, besides a cursed gaine. Truly, I much feare popular applause, and vaine ostentation is too too much the aime of some in our Times; where

I see a gift of prayer, (yea, and of preaching too) and a spirit of predominant pride, I must take the liberty to think of such a man as I do apprehend cleare ground for. This last passage I do insert for this end principally, to take off the inordinate affections of any poore soule from the gift of prayer; sincerity in all thy walkings with God will comfort thee in the midst of all defects; and what knowest thou (deare Christian) but God will joine his strength with thy weaknesse, and make thee an instrument of begetting soules to God as well as bodies, and so make thee (in a sense) a spirituall Father as well as a bodily, and enable thee at the last day to say to God, Behold here am I, and the Children whom thou hast given me; where we may allude to that which the Apostle applies and makes proper to Christ, *Heb.*2.13. Now in the last place, (for it deserves no other) by thy religious care to further thy Children and Servants in the waies of God thou maiest make such Children and Servants very profitable to thee in outward respects. *Paul* takes notice that *Onesimus* was no profitable servant to his Master when he was graceless, but after he was converted, he tels *Philemon* that now he was profitable, *Phil.*11. There is much crying out in the world (and not without cause) against stubborne, disobedient, and undutifull Children; and against refractory, and unprofitable Servants; But may not the neglect of Parents and

Masters about making their Children (in the use of meanes) Gods Children, and their *Servants* by the foresaid meanes the servants of God; may not I say, this be a speciall cause of all this confusion; doubtlesse yea, for it is just with God that when thou wilt not make thy Children and *Servants* to answer Gods ends, (at least so far as possible thou maiest) that thy owne should be wholly frustrate. Thus much for the uses.

Beloved, be pleased to remember that we have urged Parents and Masters to the performance of divers duties both to Children and Servants jointly together, but that those duties did relate to the good of their soules only; but now there remaine some duties relating to their outward good; and because some of them have reference to Children particularly, in which Servants can make no claime: And some others do belong to *Servants*, (but I cannot say peculiarly, because Children have an interest in them,) we shall therefore endeavour to advance toward the handling of them likewise, (leaning on God for assistance;) In order whereunto we shall labour to give Children the precedency, for Grace and Nature doth teach the same.

The 1 duty of Parents to their Children in outward respects.

The first duty which Parents owe unto their Children, in relation to their outward Estate, is, to further them in the meanes for their attaining of a competent measure of Learning for such condition and state of life as God shall call them to, whether in Church or

or Common-wealth. An illiterate man can receive no content in himselfe, neither can he be profitable to others; a man without learning is like a man who hath but halfe an eye, he seeth divers things, but in a confused and rude forme, even men walking like trees, like him in the Gospell, *Mar.*8.24. but he that hath good eies discernes things in a transparent way, to the great satisfaction of his mind; so a man without Learning sees things that have much beauty in themselves, but to him they are cloathed and shadowed in darke and black colours, he sees nothing but an outside, whereas he who hath Learning seeth through and through them (as we say;) he hath a distinguishing knowledge of them, he can anatomize them, and dive into the nature of them, he can gaine by every Creature, and squeeze out the quintisence and benefit of every Calling: he can improve all times, all changes, and all things to his advantage. *Secondly*, a man without learning cannot be profitable to others, such a man is like a stone that is digg'd out of the quarrey and not squared, nor any way fitted for the building, fit for nothing but to be laid by and over-look'd, or to use in common imployment, no way qualified for publique service; but a man of Learning is like a stone squared, polished, and carved, that is very usefull for the choicest building; such a man (especially if he be of good life,) is principled and in a choice capacity for the highest imployments in Church and *State*; take a few

instances, what *Moses* was for learning, see *Acts* 7.22. And what he was in publike service the Scriptures will demonstrate, for under God he was the most eminent deliverer of the Church from a state of bondage and slavery that any Age since the Creation can produce, and therefore is said to be King in *Jesurun* when the heads of the people, and Tribes of Israel were gathered together, *Deut.*33.5. It is said of *Daniel*, and the other three Children, that God gave them knowledge and skill in all Learning, *Dan.*1.17. Then in *vers.* 19. they were preferred to stand before the King; and in *Chap.*2 48,49. they were put into the highest places for command in the whol Province of *Babylon*. So *Paul* of all the Apostles was the most learned man, being brought up at the feet of *Gamaliel*: which was a place of learning, *Acts* 22.3. And all men know he was the most eminent amongst them for parts and paines, and himselfe doth modestly confesse that he was not a whit behind the very chiefest Apostles, 2 *Cor.*11.5. and for paines he did outstrip them all, for he wrote more Epistles to the Churches than all the other, and shewed more Rhetorick in that short Epistle of his to *Philemon* than you shall meet with in large Volumes. Truly, he had greater gifts then they who boast of the spirit, (but what spirit they are led by is not hard to guesse at;) and yet he prizeth his books as well as his Parchments (which Parchments were as some conceive some sermon Notes,) 2 *Tim.* 4. 13.

But

But if it be objected that it is not of necessity to give Children more learning then the Calling which they are like to be put into doth require; nor secondly, to give them more learning than their Parents estate can beare; I answer, it is true, there is no necessity for Children to have much Learning to help them in managing some meane and common Callings, but it is necessary in any Calling to be able to read in their mother-tongue (as we say,) and to write to, but had they more it would be no burden to them; it might fit them for society and choice discourse with those of higher breeding than themselves, for in persons of the greatest parts there would be some condescention to those lesse parted. And also true it is Parents are not tyed to ruine themselves, nor any of their Children, to breed up others great Schollers, And yet I could heartily wish that Parents would strive to give their Children good breeding this way, though it should be their greatest outward portions. I have been the larger in this particular, because it may be observed frequently that there are some who are very rich men, but yet so glew'd to their curled earthly-mindednesse that they will spare nothing (or very little) to give their Children learning; they may leave them good estates whereby they may wear good cloathes, but all that know them may point at them, and say, they are the arranteſt clownes, and meaneſt bred fellows in, or neare, the places where they dwell; It was falsely said of *Paul* that

much learning did make him mad, Act 26.24. But it may be truly said that such persons as we speake of, for want of Learning they are the unusefullest persons of any to be Instrumentall for the good of Church or Common-wealth, and their Parents deserve the least respect of all others in the places where they live. And therefore thou who art a Parent mind it, that it is thy duty in a speciall manner to thy Children to vouchsafe them the meanes of Learning, and be carefull to discharge thy duty herein.

The second duty Parents owe unto their Children for their outward estate.

Secondly, it is the duty of Parents to provide for their Children some honest Callings, either in Church or Common-wealth, wherein they may both do, and receive good, that by them God may have glory, and others benefit, and themselves comfort, for all persons of what quality or condition soever, must *eate their bread in the sweat of their own brows*, for this is the Ordinance of God himselfe, and so indispensable with, *Gen.*3.19. Yet this must be granted, that there is the labour of the mind as well as the labour of the body; and such as labour with the head and heart may be as truly said to eat their bread in the sweat of their faces, as they that strike many a heavy blow, or groan under many a ponderous burden; so that one way or other every one must be exercised in a lawfull Calling. *David* was a Shepheard to look to Sheep, *before the shepheard over the house of Israel, Psal.*78.70,71. *Peter* and *Andrew*, and other of the Apostles were fishermen

men, *Mark.*1.16,19. before *fishers of men*. *Paul* was a Tent-maker, *Acts* 18.1,2,3. *Joseph* the husband of *Mary* was a Carpenter, *Mat.*13.54,55. And it is somewhat probable that our *Saviour* himself, before he entred into his Ministeriall Office, did work at his Fathers Trade, *Mark.*6.3. You see then that there is a command from God, that all persons must have honest *Callings*. Secondly, here are presidents enough to make it cleare from all exceptions. And therefore it is the duty of Parents to labour to provide for their *Children* honest and lawfull *Callings*; but in your endeavours this way let me advise you to take care of three things: First, Be carefull to gaine for them such Masters as feare the Lord, for else thou maiest feare that all thy paines thou hast taken with them for the good of their soules may be lost. Secondly, Be carefull to put them to such *Callings* as they are most capable of. Some Histories report, that the Jews before they would put their *Children* to any *Calling*, would first bring them into a large Roome (which they did furnish with all Artificers tooles) and if there they did take up any toole and seeme to take delight therein, they would put them to that *Calling* unto which the same did belong. Thirdly and lastly, thou must take care to put them to such *Callings* as require no more stock of money to mannage them than thou art like to leave to them, for else when their Time is out they can make no benefit by their Trades, unlesse they remaine in

a state of servitude by working under others. The Apostle saith, *Art thou called a Servant, care not for it*, (that is, be not dejected therefore) *but if thou maist, be free, use it rather*, 1 *Cor.* 7. 21. And then in the 23. verse he addes, *Ye are bought with a price, be not servants of men.* Therefore thou that art a Parent, let thy care be such for thy children, that thou make them servants to others but for a convenient time, that after they may live in a free and honourable way.

The third duty Parents owe unto their Children for their outward estate.

The third Duty Parents owe unto their Children, is, to labour to provide them fit Marriages, in seasonable time: And for this, we have first a word of Command from God. Secondly command from Christian Parents. In *Jeremiah* 29. 6. God requires his People to take Wives for their Sonnes, and to give their Daughters in Marriage, Thirdly, for examples mind the practice of of *Abraham* (before made use of) *Gen.* 24. 3. 4. Consider the practice of *Isaac*, and *Rebecca* his wife, for *Jacob*, in *Gen.* 27. 46. And then in the first verse of the next Chapter, the carriage of *Naomi* for *Ruth* is a singular example; *Shall I not seek rest for thee* (saith she) *that it may be well with thee?* (which was a Husband, as doth after appear,) *Ruth* 3. 1. By which Scriptures it doth appear clearly, to be the duty of Parents in seasonable time to labour to provide Marriages for their Children. Now there are some symptomes of this seasonable time, whereof I shall name, and onely name four. First, fulnesse

neſſe and maturity of body. Secondly, ſolidity of underſtanding. Thirdly, their Conſtitutions. And laſtly, the ſeeming delight they take in keeping company with the contrary ſex. This ſhall ſuffice, for this third duty, of Parents to their Children.

The fourth and laſt duty Parents owe unto their Children in relation to their outward condition, is to provide for them, and to beſtow on them competent maintenance, if not more. *Jacob* will travail for his own houſe, *Gen.* 30. 30. *Prov.* 13. 22. *A good man leaveth an inheritance to his Children, but the eldeſt Son muſt have the double portion.* Deut. 21. 16, 17. unleſſe he diſinherit himſelf by any prophaneneſſe, as *Eſau*, Heb. 12. 16. And this maintenance, muſt be beſtowed on them in ſeaſonable time, not too ſoon, as the Father of the Prodigall Sonne did, *Luke* 15. 12. but when they have neceſſary occaſion to uſe it; as when with their parents conſent they ſhall begin to look out for themſelves in worthy imployments, though before Marriage. But eſpecially at the time of marriage; ſuch are ſordid Parents that will part with nothing till death, they doe much diſcourage their children, and provoke them to wrath; againſt the Apoſtles Injunction, *Epheſ.* 6. 4. Theſe are Perſons without naturall affection, and to be hiſt at, as they goe. Here then you ſee Parents muſt perform foure Duties to their Children, in relation to their outward condition.

The fourth duty of Parents to their Children in outward reſpects.

on. First, to bring them up to learning. Secondly, to provide for them honest and lawfull Callings. Thirdly, to labour to further them in the change of their conditions by marriage: And fourthly, and lastly, to make provision for them by competent maintenance.

The first outward duty that Masters owe to their servants.

The next thing in order to what was first propounded, is, to consider what duties Governours of Families doe owe unto their servants, for their outward comfortable subsistance. And,

In the first place, it is the duty of Masters, &c. to provide for their servants wholsome, and well-conditioned Meat and Drink, in due time, and sufficient of that too: as also lodging and washing, and what else is necessary for to maintain life and livelihood. In order to which, the wife must take notice that the chief care of this, in reference to the distribution of it, and the well-ordering of all things herein, concerns her selfe. And therefore the Holy Ghost puts upon record the practice of the good Huswife in *Proverbs* 31. 15. of whom it is said, *That she riseth whilst it is yet Night, and giveth meat to her Houshold, and a portion unto her Maids*: For doubtlesse the comfortable allowance of these things is one speciall means (by the blessing of God) to maintain health, and to make them able and strong in body, and chearfull in mind, to performe such service as is required of them. But if it please the Lord to visit them with sickness or lameness in body or limbs, and thereby to abate

abate strength and vigour of body and spirit, then it is the duty of their Masters and Dames to look out in the use of means for their recovery, to make use both of Physitians and Physick, and all helps Providence may provide for comfort under affliction, and restoration to health again. *Naaman* a servant to the King of *Syria*, being afflicted by the Plague of Leprosie, his Master writes a letter in his behalfe to the King of *Israel*, and sends it by the hand of *Naaman*, in order to the recovery of his health again, 2 *Kings* 5. 5. The good Centurion we read of in *Matth.* 8. 6, 8. when his servant was sick of the Palsie, and grievously tormented, he goes in person to Jesus Christ, (who was a Physitian both for body and soul) and humbly beseecheth him for his servants cure, and through the free grace of Christ obtains it: its good to goe to God in the first place for supplyes of all the wants of our selves and our relations; *Hee that is in misery ought to bee comforted of his neighbour*, (as it is in the *Geneva* Translation) *Job* 6. 14. Now if Neighbours must put forth themselves to comfort (or relieve and help) such as are in any misery. How much more must Governours of Families labour to perform this duty to their sick and distempered servants, (the inference is undenyable) *A good man is mercifull to his beast*, saith one Translation; And another saith, *A righteous man regardeth the life of his Beast*, *Proverbs* 12. 10. And how much better is a man

man than a sheep? *Mat.* 12. 12. But it is much to be bewailed, that many servants who have in their health and strength well discharged their duties to their Masters, yet find small comfort and regard from them when the hand of God is fallen upon them: for they are then either sent home to their poor and indigent Parents to take care after, or else mued up in a hole, and small attendance, and lesse allowance of means for their good provided for them: such Governours of Families are cursed and hard-hearted persons; and pity it is, that ever good servants should step over their Thresholds to serve them; for such have neither mercy nor justice in them, neither grace nor good nature! And yet of this stamp and hell-bred crew, there are great swarms: but let them take heed (God is just) their owne children be not so served, when they are servants to others, but I wish them better speed. We might here adde a Word concerning seasonable Recreations to be allowed to servants, for they may stand in great need of them sometimes, after long and sore labour, to quicken their spirits, and to enliven them with all alacrity to return to their imployment, (we say, *Where is no let:*) And without doubt, if Masters would grant it them, they would be rather gainers by in the quick and wel-managing their businesses, than losers. But when Masters grant this liberty as before said, I would advise them to take much care that the Recreations allowed, be lawfull, the time seasonable,

sonable, and their servants company civill, or else both Masters and servants may repent, the one that they gave the liberty: and the other that they so ill improved the same.

The second outward duty that Masters owe to their servants.

In the second place, it is the duty of Masters, &c. to allow their servants sufficient wages for their labour, and to pay it to them when it is due. If they have not sufficient wages they cannot maintaine themselves for the preservation of health and decency, both which must be allowed, (nay, and more too, if their deserts challenge the same;) servants may spend thoughts of changing their estate, (we say, service is no heritage,) and must they make no preparation in order thereunto? That were absurd to thinke; would you that are Masters have your servants barely live? You would not like that if you would be pleased to put your selves in their condition. But in the second place, it is the duty of Masters to pay their servants their wages in due time, and that is when it is due by the conditions of the Contract betweene you and them, *Mal.* 3.5. God threatens to be a swift witnesse against this particular sin of oppressing the hireling in his wages, (amongst other sins.) Now a man may be guilty of this sin as well in detaining due wages, in relation to time of paiment of it, as in over-reaching a servant in contract for it, turne to that place, *Deut.* 24. 14, 15. *Thou shalt not oppresse an hired servant, at his day, thou shalt give him his hire, neither shall the sun go down upon it. The Labourer is worthy*

worthy of his hire, Luk. 10.7. *Masters give unto your servants that which is just and equall, Col.* 4.1. *James* tels you, that *the detaining wages from Labourers cryeth, and the cries of them are entred into the eares of the Lord of Sabbath, James* 5.4. And surely when ever the Lord gives an eare to cries, whether the cry of Innocent bloud, as that of *Abel, Gen.* 4. 10. or any other occasion, some fearfull vengeance doth fall upon the heads of such as cause them to ascend; and therefore the Apostle *James* bids those worldlings houle for those miseries that should come upon them. Now you that are Masters, *&c.* as you would keep off the curse prevent the cry.

The third duty of Masters to their Servants.

In the third and last place, the dutie of Masters, *&c.* to their servants, is, to be liberall to them at times of parting, in case they have been servants a considerable time, and have been diligent and faithfull, and so a blessing to them, *Deut.* 15.12, 13, 14. So *Prov.* 17.2. There be many Masters who are strangers to this duty, even in the knowledge of it, and more in the practice thereof. Yet some (I dare not say in conscience to the performance of this duty, but rather from the freenesse of their nature,) doe upon the matter that which is equivalent hereunto, namely those, that if their servants part from them by Marriage will give them beneficiall wedding dinners, and sometimes divers peeces of necessary houshold-stuffe, which is a great advantage to them; and this is so laudable a thing,

thing that I could wish all would more practice the same, provided, they prevent all abusiveneſſe of the Creature by luxury, and excels, and diſorder of every kind at ſuch meetings. Thus you ſee that Governours of Families do owe three duties to their ſervants, in relation to their outward conditions. Firſt, to allow unthem meat, drinke, and all other neceſſaries for their comfortable ſubſiſtance. Secondly, to yield them ſufficient wages. And laſtly, to be liberall to them at time of parting.

And thus by the gracious aſſiſtance of God we have finiſhed all that was propoſed at firſt to be conſidered of by ſuch as deſire to enter into the Marriage eſtate, relating to the duties which each perſon in that condition of life owe one to another, and both of them to ſuch as God ſhall ſet under them, *viz.* to children and ſervants. But here it will be of ſome concernment to take notice of what duty children and ſervants owe unto Parents and Maſters, that they may call upon them to performe the ſame; where we ſhall firſt obſerve the duties Children owe unto their Parents, and then the duties of Servants to their Maſters, *&c.*

The firſt duty children owe unto their Parents.

In the firſt place it is the duty of Children to yield unto their Parents all due Reverence and Honour; this duty is expreſly commanded by God in *Exod.* 20. 12. *Honour thy father and thy mother*; which the Apoſtle, *Eph.* 6. 2. takes notice of to be the firſt Commandement with promiſe, *Mal.* 6. 6. A ſon honoureth his Father; *If I be a Father where is my honour?*

But

But how should this Honour and Reverence be expreſt may some say? I answer, first, in words; Secondly, in actions and gestures. First, in words, Children must reverence their Parents by using few words in their Parents presence or hearing; Silence for the generall well becomes the younger sort before the Elder, but more properly Children before their Parents. And when they speake to them they must make use of the choiceſt expreſſion that may be to hold forth their dutifull reſpect by. And for their Action too, they must be full of Humility, as rising up before them, and standing in their presence if they expect it, being uncovered so long as they think fit, and making obeysance on all occasions, by shewing all filiall and Child-like dispositions to them, by harkening to all their grave Counsels and Admonitions with diligent attention, *Prov.* 1.8. *Chap.* 5. 1. As also by submitting, and subjecting themselves to all their godly reprehensions, and by treading in their religious steps, and imitating their unblameable examples, and by covering all their imperfections and weaknesses, as *Shem* and *Japhet* did when their Father lay drunke and naked in his Tent. *Solomon* is a singular example of honouring his Mother in another kind, 1 *Kings* 2.19.

The second duty of children to their Parents.

In the second place, it is the duty of Children to obey their Parents in all things lawfull, and that with all readinesse, *Children obey your Parents in the Lord, Eph.* 6. 1. *Children obey your Parents in all things, for this is well pleasing unto*

to the Lord, Col 3.20. Now this must be a cheerefull obedience without contending. *Isaac* will submit to his Father though it be in matter of death, *Gen.* 22 9,10. And so will the Daughter of *Jephtha*, *Judg.* 11 39. The *Rechabits* obey *Jonadab* their Father in things that required a great deale of selfe-deniall, *Ier.* 35.5,6,7. which the Lord rewards them for in *ver.* 18, 19. A Bishop must rule his own house well, and have his Children in subjection, 1 *Tim.*3.4. Now subjection of all Children to Parents is as much a duty as it is in the children of the Ministers of the Gospell. And of this obedience unto Parents we have an example beyond all presidents in our Lord and Saviour Jesus Christ, of whom it is said, *he went down with his Parents to Nazareth and was subject to them*, *Luk.*2.51. Children must not make their own wils a rule of their actions, but the Commandements of God, and the Precepts of their Parents that are not contrary to the revealed will of God; they must also quietly submit to such correction as they shall think fit to inflict on them for their faults.

The third duty of Children to their Parents.

In the third and last place it is the duty of Children to their Parents to labour to provide safty for them in the times of danger, and competent maintenance in their necessitous conditions to their utmost abilities; for the first, take a president from *Rahab* the Harlot, which is laid down at large in *Josh.* 2. 12, 13. where she doth indeat with the Spies (sent to view the land) to save her Fathers house, and to

preserve her Father, and her Mother, &c. And for the duty of Children to relieve their Parents in their want; consider what the Apostle saith in 1 *Tim.* 5. 4. That to requite our Parents is good and acceptable before God. When Parents have been at great paines and charge to bring up their Children, and then come to poverty, (which perhaps may be occasioned by such charge.) it is not only against grace, but against good nature too, to cast them off without due care to relieve them; it was the pestilent doctrine of the Pharisees to maintaine that Children were discharged from their duty herein, provided, they did offer a gift at the Altar (which was indeed but to fill their pouches,) *Mar.* 7. 11, 12, 13. Which practice of theirs, as well as their doctrine, our Saviour there condemnes. We may learne a better example from the practice of *Ioseph* when he was in prosperity, and his Fathers house in want, *Gen.* 47. 11, 12. For he nourished his Father and his whole Family in *Ramases*, which was the most fertile place of all *Egypt*. When *Naomi* returned very poore out of the Land of *Moab* into the Land of Israel, *Ruth* 1. 21. then her Daughter in Law wrought hard, and tooke great paines to gaine provision for her maintenance. God condemnes the formall fasts of the Children of Israel, as for other things, so for this, that *they did hide themselves from their own flesh*, *Isa.* 58. 6, 7. Now Parents may be more truly said to be our own flesh than others in common can be said to

to be; our Saviour in that place of *Marke* makes it one kind of honouring Parents to relieve them in their want; and to honour our Parents you have it proved before to be a duty from children. There be other duties which children owe unto their Parents, but they may be included in these: If these be conscientiously performed they will be all discharged. The duties then which children owe unto their Parents, which are obvious to your eye, are, first, to reverence them. Secondly, to obey them. Thirdly, to labour to preserve them from danger, and to maintaine them in their wants.

In the last place, we are to proceed to discusse the duties which servants owe unto their Masters &c. and then we shall draw to a conclusion of this poore Treatise, and so leave all upon your hearts to practice in your lives.

The first duty of servants to their Masters, &c.

The first duty that servants owe unto their Masters, is the same that children owe to their Parents, that is, Honour and Reverence; this duty all Inferiours owe to their Superiours, and therefore it must be a duty here; Now that it is so, consider the fore quoted place, *Mal.* 1. 6. A son honoureth his Father, and a Servant his Master: *If I be a Master* (saith God) *where is my feare*, (or Reverence?) Implying that honour and reverence is a duty servants owe to their Masters, and that they are obliged to the performance of it. That place in 1 *Tim.* 6. 1. is much to be observed for this purpose, where the Apostle requires all servants that are under the yoke to count their own Masters worthy of all

honour, and then adds a reason for the same, which is this, *That the name of God and his doctrine be not blasphemed*; Then it is very cleare that such servants as make no conscience to performe this duty of giving honour to their Masters do expose the name and word of eternall God to contempt, and to be blasphemed; and how shall such servants ever be able to answer for this sin of theirs before the great and all-powerfull God, who is alwaies armed with divine vengeance to be powred down upon the heads and hearts of such as are offenders in this kind; and such are all servants that discharge not the duty here mentioned. Now if servants would know how, and in what way this duty should be performed, for their help therein I refer them to those means briefly nominated for direction to children in the performance of this very duty to their Parents; and by the way it is worth observing, that in a reall and true sence it may be said, and proved, that Masters, *&c.* are Parents to their servants as well as to their children, yet with a great deale of difference.

In the second place it is the duty of servants to be obedient unto their Masters, *&c.* This duty hath some affinity with the former, for if servants do not readily obey their Masters they cannot honour them, they rather vilifie them, and expose them to contempt and disgrace; there are many Scripture texts that offer themselves to confirme this truth: *Servants be obedient to your Masters according to the flesh, Eph.*

Eph.6.5. Servants obey in all things your Masters according to the flesh, Col 3.22. Exhort servants (saith Paul) to be obedient to their Masters in all things, not answering againe, Tit.2.9. The Apostle *Peter* doth further presse this duty, *Servants (saith he) be subject to your Masters with all feare, not only to the good and gentle, but also to the froward, 1 Pet. 2. 18.* From all these places you may see this duty hath the Word of God for its foundation. The Centurion which we read of in the Gospell had choice servants for their readinesse to obey him, for he tels Christ, that if he bid one go, he went, and if another come, he came, and if he bid his servant do this, he did it; we must not doubt of the truth of what he said, though he spake those things to illustrate and set forth the power of Christ over all sicknesses and all things; for he doth acknowledge that that sicknesse that had arrested his servant was the servant of Christ, & that as it did afflict his servant when Christ commanded it so to do, so it must leave his servant and depart when Christ should require the same, *Mat 8.8 9.* It were much to be wisht that every Master had such a servant, or such servants as this Centurion had, there would be more quietnesse in Families, and better successe in all their imployments than now there is. But many servants in our times will go and come at their owne pleasures, and do what is good in their owne eyes: Their Masters must be subject to them, and not they to their Masters; but such ser-

vants will be the greatest losers at last; Marke what the Apostle saith. *Obey them that have the rule over you, and submit your selves, for they watch for your soules as they that must give an account, that they may do it with joy, and not with griefe, for that is unprofitable to you,* Heb. 13.17. which is an exhortation in generall, yet it concernes servants in speciall. Servants must not do any thing contrary to their Masters minds, though they give no particular command to the contrary. *Elisha* did not command his servant *Gehazi* not to go after *Naaman* to receive a gratuity, yet he went and did receive a Talent of Silver and two changes of rayment of him; but he could not crack of his profit (as we say) for he had the plague of Leprosie with them into the bargaine, 2 *Kings* 5.20,22, 24,25,26,27. Can any man with any shew of reason conceive that this example of disobedience in *Gehazi* to his Master, and of the severe hand of God on him for it doth stand upon Record for nothing; *Whatsoever things were written aforetime were written for our learning,* *Rom.* 15.4. And this was written to terrifie rebellious and disobedient servants, whereof the world is full, but gratious servants will learne and practice better.

The third duty of servants to their Masters.

In the third and last place it is the duty of servants to their Masters to shew all diligence, fidelity, and faithfulnesse in the discharging their businesses, and answering the trust committed to them, and that as in the presence of God. When the Apostle in that place of

Eph.

*Eph.*7.5,9.(which we made use of before.)had exhorted servants to be obedient to their Masters according to the flesh with feare and trembling in singlenesse of heart as to Christ; he addes, *Not with eye-service as men pleasers, but as the servants of Christ, doing the will of God from the heart,* the very same you find in *Col.*3.22. In *Tit.*2.9,10. *Exhort servants* (saith the Apostle) *to be obedient to their Masters, not purloyning, but shewing all good fidelity, that they may adorne the doctrine of God.* When servants serve their Masters not with eye-service, but with all faithfulnesse and singlenesse of heart with a good conscience, they also serve Jesus Christ who will plentifully recompence the same, either in temporall, or spirituall blessings, or in both; he is a blessed servant who obeyes his Masters commands chiefly in relation to Gods injunctions; such a one (no doubt) was the servant of *Abraham*, and *Jacob* to his Father *Laban*, and *Joseph* to *Potiphar*, and after to the keeper of the prison, *Gen.*30.27. *Chap.*39.3, *ult.* There be divers waies and meanes by which servants must shew themselves faithfull to their Masters and Dames; First, by praying for them. Secondly, by being diligent in the dispatch of their businesse. Thirdly, by preserving their Estates, and in helping to encrease them. Fourthly, by labouring to protect their persons from violence to their power. And fifthly, by labouring to preserve their reputations, in order whereunto they must keep their secrets undisclosed, and

their infirmities from being publiſhed. But ſuch ſervants as walke in waies contrary hereunto, it were incomparably better for a Chriſtian Houſholder to have them out than in his Family; and indeed it were far better that ſuch ſervants ſhould lye under the cudgell of a Turkiſh patron than ſet their feet under an honeſt mans Table. Thus we have with much brevity paſt through the duties which ſervants owe unto their Maſters and Dames; Firſt, they muſt labour to honour them. Secondly, they muſt ſubmit to them, and obey them. Thirdly and laſtly, they muſt ſhew all diligence, fidelity, and faithfulneſſe to them, in doing their buſineſſe, and in anſwering the truſt committed to them.

Now to come to a full period of all, and conclude, we ſhall endeavour to make ſome application of that which hath been before laid down by way of duty.

Uſe 1. In the firſt place this may ſerve for juſt reproofe to moſt men in our times, who do thruſt themſelves into the honourable Eſtate of Marriage without any conſideration at all, as if it were an eſtate fit for every man that will to enter into. Truly, I do exceedingly like thoſe ſweet expreſſions in the Preface to the ancient Forme of Marriage in the Church of *England*, where having affirmed the Eſtate of Marriage to be honourable among all men (which indeed it is) the words following containe an Admonition, and run thus; Therefore is not to be enterprized, (that is Marriage) nor taken

taken in hand unadvisedly, lightly, or wantonly, to satisfie mens carnall lusts and appetites, like brute Beasts that have no understanding, but Reverently, discreetly, advisedly, soberly, and in the feare of God, duly considering the causes for which Matrimony was ordained, *&c.* such rash, inconsiderate, heady and unadvised persons as these never labour to see themselves to have a cleare Call to change their conditions by entring into the Marriage estate. They desire no spirituall gifts to enable them to performe spirituall duties. They look not upon any qualifications in the party they desire to enjoy in such a condition, provided, there be person and beauty to satisfie their brutish lusts; and mony to please their covetous humour, they will marry their hearts and soules to a bag of silver or gold; these answer the Proverbe, What hath she, what is she; and so they make money to answer all things. As *Solomon* speakes, yet to other ends, *Eccl.* 10. 19 And as for the way and meanes which God hath sanctified and appointed for men to walke in, and make use of to obtaine good wives, and meet helpers, they will not set one foot in them; they will not go to God by prayer for direction this way, and for successe herein; they scarce know what God is; and for the duty of Prayer, they know not so much as the A B C of it; and as for Parents consent they regard not that, all they desire is to inveigle maids to love them, and enchant their foolish affections to answer their unreasonable desires;

desires; let Parents consent or not consent what care they (but for some sinister ends, for portion sake, or to attaine preferment by their favour.) There is an impure generation, who have overspread the Nation, (yea, and many other parts too,) like the Locusts in *Egypt*, *Exod.* 10. 14. who purposely do invent obscene, lascivious, scurrilous, and filthy songs and Ballads, on purpose to pollute and poyson young Virgins and Maids with carnall, fleshly, and abominable lusts, that so they may bring them over to themselves for uncleane dalliance at present, and then make them yield to their hellish Motions, and run point blanke against the consent of their Parents to bestow themselves on them; but poore Creatures, when they thinke they are good wives, they are but filthy Whores, so long as Parents consent is not obtained, by means whereof the Common-wealth is filled with abundance of Whores Bastards, by which meanes also it comes to passe that Townes and Parishes are so over-charged with poore that there can scarce be an able Family there. And where be they who labour to informe themselves in the duties which married persons are call'd to performe each to other, and both to their Families? And these duties to mind (as I have said) before Marriage, that afterward they might practice them? Truly, this is the condition of multitudes of Men and Women now conjoyned together (after their way) in Marriage, by reason whereof the Land is full of ignorant and extreamely profane Families;

milies; by this meanes it is come to passe that the power of Godlinesse is slighted; here is the cause why Sabbaths are profaned; this is the cause why faithfull Ministers are the scorne of this Age; this is the cause of so much Whoredome, Drunkennesse, Lying, Cheating, Over-reaching, and what not amongst us; Ah, you poore soules who have contracted Marriage before you were call'd to it, and have so wickedly entred into, and lived in it all the sins before-mentioned, and also what sins else can be named, must like so many illegitimate children, be brought and laid at your door, and you must be Fathers and Mothers to them. Never looke to prosper (in your soules especially) untill you labour to remove the guilt by repentance and teares of godly Compunction, and untill thou reforme, for which end be carefull to be informed in the duties thou art called to performe in the state of Marriage, and then set about the discharge of them as in the presence of God; labour to redeeme lost time by double diligence in the well improving the future, and so God may yet be gracious to you and yours, and make you blessings both to Church and Common-wealth.

Use 2.

In the last place it may serve for instruction. First, unto the unmarried; And secondly, to those in the Married condition. First, let me direct my selfe to you that are in the single Estate, but yet mind a change of that life of yours as opportunity shall serve you to accomplish your desires; Dost thou then desire (I say)

ſay) to change thy condition (as beforeſaid) and wouldſt thou faine enjoy a meet helper in all conditions God ſhall put thee into, whether proſperity or adverſity? Then let me exhort thee (and be thou exhorted) in the name and feare of God to ſee God going before thee by a cleare Call to enterprize ſo great a buſineſſe, even, in fitting thee for the ſame, as hath been before laid downe; and in particular labour to get an humble ſpirit, and an underſtanding heart to diſcharge all duties to every relation that God ſhall ſet under thee, and that for their good both of body and ſoule, that thou maieſt be a bleſſing to them, and they under God a comfort to thee; labour to propound to thy ſelfe lawfull ends in that thy undertaking, and be ſure walke in warrantable waies, and uſe godly and lawfull meanes to carry on thy deſires by; and amongſt thoſe meanes ſet down for thy direction, mind well (in a way of practice) the going to God by Prayer; then uſe double care and diligence to meet with one for thy companion who is of a gracious frame both of heart and life, ſo far as poſſibly can be diſcerned. And for thoſe other qualifications before-mentioned, be ſo far from ſlighting them, that rather on the contrary be unſatisfied in thy thoughts if thou find any one of them wanting: Yet not ſo unſatisfied as to divert thy affections from ſuch a party, becauſe ſome one of them are undiſcerned, and perhaps ſome others a little defective; but if the maine be there, then in the name and feare of the great

great God proceed gradually to put a period to all thy cares, paines, and endeavours that way, and now being married, if thou wouldst have God say amen to all those joyes thy friends and acquaintance wish thee, then set thy selfe the worke that lyeth before thee, namely, thy godly and Christian-like discharging of all the duty that estate cals for from thee, which brings me to the second thing proposed in this Use, that is, to speake a word or two of Instruction to those in the Marriage condition. It is a true saying, that Marriage is either Merry-age, or Mar-age: But if thou wouldst have it to thee Merry-age, and not Mar-age, then now labour to walke with God in the conscientious discharge of all the duties that the same estate ties thee to. Art thou a Husband? Labour to performe thy duties to thy Wife. Art thou a Wife? Labour to discharge all those duties thou owest to thy Husband; and both of you neglect not any of your duties you are obliged to discharge to your Children and Servants. And it also concernes you to take care to see that your Children, *&c.* performe their duties to you; which duties of all kinds you must mind, and be informed in, because hereby (as you have heard) God is glorified, and both Church and State furthered in tranquillity and happinesse; for by this means (as before expresst) you shall prevent a whole Catalogue of grievous sins from being perpetrated; And so shall save the Ministers of God a great deale of paines, ease their Loines, and

preserve

preserve their Lungs; And prevent a great deale of trouble to all truly godly Magistrates, who dare not beare the sword in vaine, who had rather praise you and all others when they see you do that which is good than otherwise to be a terrour to you. Beloved, these are times look'd upon by many as times of Reformation; (And truly, I look upon them as calling for much in that kind.) But let me tell you, that let Ministers do their duties, and Magistrates performe theirs, yet if Governours of Families be remiss in the discharge of what concernes them in their relations in their little Churches, and private Common-wealths, all will come to nothing. I professe the well instructing and right governing of Families is the eye of the worke; I could wish with my soule that such as have power to make and constitute Laws would lay a very considerable Mulct upon all Governours of Families that neglect their duties to their Children and Servants to instruct and reforme them; and that the same might not only extend to their purses, but to their persons too. You have heard before that by this meanes soules are sent to hell by multitudes; such evill persons as these are, what are they but the devils Factors? and their sin and punishment one day (without repentance) will find them out; but most sad of all men is the condition of such (as even out of conscience (as they pretend) cast off the care of the soules of such as are under their charge; they say, and plead hard for it, that none

none ought to be restrained from sin by use of meanes, all Ordinances publique and private must be laid aside, nay, cast off with scorne and disdaine; and men and women, they say, must wait for revelations from heaven; sure they have had revelations from hell for their direction herein, but from heaven they shall never have any, unlesse it be in the demonstration of the wrath of God if they persist impenitently; and for Family discipline there must be none, let their Children Sweare, Lye, profane the Sabbaths, or run in any vile way, (provided they call not their Parents and Masters vile Hereticks, and abominable Schismaticks, and offer to prove them such from the Word of God,) all is well; for they say, they can put no grace into their hearts, but God will (if they belong to him) in due time. Oh what tongue can tell, or what heart can think what will be the portion of these men without Gods infinite mercy in converting and reforming them. Truly, contrary to intention, when we first entred upon this Use, we have made this digression, it should have been a part of the other Use, but being then omitted I was loath to let it wholly passe. You may be pleased to remember, that but even now I told you that were Governors of Families, that if you did conscientiously discharge the duties which you owe, &c. you might hereby glorifie God, and the tranquillity both of Church and Common-wealth would hereby be furthered, &c. So in the last place, from hence you may conclude, (that as you glorifie

glorifie God by this means, and do good unto his poore Church on Earth by the encreaſing and purging the members thereof,) that through the Lords free Grace in Chriſt you are Members of the Church of Chriſt here Militant, and ſhall be of the Church Triumphant in the higheſt Heavens, There to enjoy the fulneſſe of happineſſe at the right hand of Chriſt, and all glorious and bleſſed Union and Communion with God the Father, God the Son, and God the Holy Ghoſt, and with innumerable and bleſſed Angels and Saints, even *the ſoules of juſt men made perfect*, even for ever and ever. *O my ſoule praiſe thou the Lord; praiſe ye the Lord.*

FINIS.

Christian Friend, By reason of the Authors living far from London, and also his urgent Imployments hindring him that he could not attend the Presse there hath some faults escaped, and are here inserted in this ensuing Errata, which thou maiest be pleased to mend with thy Pen, &c.

In the Paternal Advice in p. 21. l. 11. f. groans r. *grave.* In the Epistle Dedicator, p. 2. l. 22. f. and r. *for.* l. 28. r. *as upon.*

Page 2 line 29 for a, read *the.* p. 11 l. 32 & 33 f. poverty r. *penury.* the same l. f. destruction r. *distraction.* p. 12 l. 21 f. with r. *into.* p. 24 l. 26 put a period at *expected.* p. 28 l. 18 f. these r. *those.* p. 36 l. 31 f. prove r. *approve.* p. 37 l. 11 f. churlish r. *a churlish.* l. 25 r. *as a.* p. 38 l. 8 f. stone r. *a stone.* p. 39 l. 7 r. *be too nice.* p. 45 l. 1 f. spirituall r. *special.* p. 46 l. 9 f. unhandsome r. unwholsome. p. 50 l. 15 f. over r. *even.* p. 51 l. 6 r. *a muckworme.* l. 15 f. Hos. r. *Hest.* p. 93 l. 1 f. unto r. *in.* p. 95 l. 13 dele no. l. 15 dele *the.* p. 108 l. 14 f. concerned r. *concerneth.* l. 32 f. doth r. *should.* p. 141 l. 10 f. duty r. *Deity.* p. 143 l. 27 f. his r. *thy.* p. 152 l. 16 f. command r. *examples.* l. 19 f. thirdly r. *secondly.* p. 164 l. 6 r. *the eternall.* p. 169 l. 19 r. *not what is she.* p. 173 l. 6 r. *to the.* p. 174 l. 17 f. eye r. *Key.*